THE BOOKE of Common Prayer,

and Administration of the Sacraments,

And other Rites and Ceremonies of the Church of

¶ Imprinted at London by

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¶ An

¶ An acte for the vniformitie of Common prayer, and Seruice in the Church, *and administration of the Sacraments.*

WHere at the death of our late Soueraigne Lord King Edward the first, there remained one vniforme order of Common seruice and prayer, and of the administration of Sacraments, Rites and Ceremonies in the Church of England, which was set forth in one booke, entituled, The Booke of Common prayer, and administration of Sacraments, and other Rites & Ceremonies in the Church of England, authorised by Acte of Parliament, holden in the fifte and first yeeres of our sayde late Soueraigne Lord King Edward the first, entituled, An Acte for the vniformitie of Common prayer, and administration of the Sacraments: the which was repealed and taken away by Act of Parliament, in the first yeere of the reigne of our late Soueraigne Lady Queene Mary, to the great decay of the due honour of God, and discomfort to the professors of the trueth of Christs Religion.

Be it therefore enacted by the authority of this present Parliament, that the sayd Statute of repeale, and euery thing therein contained, only concerning the sayd booke, and the seruice, administration of Sacraments, Rites, and Ceremonies, contained or appointed in, or by the sayd booke, shalbe voyd and of none effect, from and after the feast of the Nativity of S. John Baptist next comming. And that the sayd Booke with the order of Seruice, and of the administration of Sacraments, Rites, and Ceremonies, with the alteration and additions therein added and appointed by this Statute, shal stand, and be from and after the said feast of the Nativitie of S. John Baptist, in full force and effect, according to the tenor and effect of this Statute: any thing in the foresayd Statute of repeale to the contrary not withstanding.

And further be it enacted by the Queenes Highnesse, with the assent of the Lords and Commons of this present Parliament assembled, and by the authority of the same, that all and singular Ministers, in any Cathedrall or Parish Church, or other place within this Realme of England, Wales, and the Marches of the same, or other the Queenes dominions, shall from and after the feast of the Nativitie of S. John Baptist next comming, bee bounden to say and vse the Matens, Euensong, Celebration of the Lords Supper, and administration of each of the Sacraments, and all other Common and open prayer, in such order and forme

as is mentioned in the sayd Booke, so authorised by Parliament in the sayd fift and first yeere of the raigne of King Edward the first, with one alteration or addition of certaine Lessons to bee vsed on euery Sunday in the yeere, and the forme of the Letany altered and corrected, and two sentences onely added in the deliuery of the Sacrament to the communicants, and none other, or otherwise. And that if any manner of Parson, Vicar, or other whatsoeuer Minister, that ought or should sing or say Common prayer mentioned in the sayd Booke, or minister the Sacraments, from and after the feast of the Natiuity of S. Iohn Baptist next comming, refuse to vse the sayd Common prayers, or to minister the Sacraments in such Cathedrall or Parish Church, or other places, as he should vse to minister the same, in such order and forme as they bee mentioned and set forth in the sayd booke or shall wilfully or obstinatly standing in the same, vse any other Rite, Ceremony, Order, Forme, or maner of celebrating of the Lords Supper openly or priuily, or Mattens, Euensong, administration of the Sacraments, or other open prayers, then is mentioned and set forth in the sayd Booke (Open prayer in and throughout this Act, is meant that prayer which is for other to come vnto or heare, either in common Churches or priuat Chappels, or Oratories, commonly called the Seruice of the Church) or shall preach, declare, or speake any thing in the derogation, or deprauing of the sayd Booke, or any thing therein contained, or of any part thereof, and shall be thereof lawfully conuicted, according to the Lawes of this Realme, by verdict of twelue men, or by his owne confession, or by the notorious euidence of the fact; shall lose and forfeit to the Queenes Highnesse, her Heires and Successours, for his first offence, the profit of all his spirituall benefices or promotions, comming or arising in one whole yeere next after his conuiction: And also that the person so conuicted, shall for the same offence suffer imprisonment by the space of sixe moneths, without baile or mainprise. And if any such person, once conuict of any offence concerning the premisses, shall after his first conuiction, eftsoones offend, and be thereof in forme afore sayd lawfully conuict: that then the same person shall for his second offence suffer imprisonment by the space of one whole yeere, and also shall therefore bee deprined Ipso facto of all his spirituall promotions. And that it shall be lawfull to all Patrons or Donours of all and singular the same spirituall promotions, or of any of them, to present or collate to the same, as though the person or persons so offending were dead. And that if any such person or persons, after he shall be twise conuicted in forme aforesayd, shall offend against any of the premisses the third time, and shall be thereof in fourme aforesayd lawfully conuicted: that then the person so offending, and conuicted the third time, shall be deprined Ipso facto of all his spirituall promotions, and also shal suffer imprisonment during his life.

And if the person that shall offend and bee conuict in fourme aforesayd, concerning any of the premises, shall not bee benefced, nor haue

any ſpirituall promotion: that then the ſame perſon ſo offending and conuicted, ſhall for the firſt offence ſuffer impriſonment during one whole yeere next after his ſayd conuiction, without baile or mainprize. And if any ſuch perſon not hauing any ſpirituall promotion, after his firſt conuiction, ſhall eftſoones offend in any thing concerning the premiſſes, and ſhall in forme aforeſaid be thereof lawfully conuicted: that then the ſame perſon ſhall for his ſecond offence ſuffer impriſonment during his life.

And it is ordeined and enacted by the authority aboueſaid, that if any perſon or perſons whatſoeuer, after the ſaid feaſt of the Natiuitie of S. Iohn Baptiſt next comming, ſhall in any Enterludes, Playes, Songs, Rimes, or by other open words, declare or ſpeake any thing in the derogation, deprauing, or deſpiſing of the ſame Booke, or of any thing therein conteined, or any part thereof, or ſhall by open fact, deede, or by open threatnings, compell, or cauſe, or otherwiſe procure, or maintaine any Parſon, Vicar, or other Miniſter in any Cathedrall, or Pariſh Church, or in Chappel, or in any other place, to ſing or ſay any Common and open prayer, or to miniſter any Sacrament, otherwiſe or in any other maner and forme then is mentioned in the ſayd Booke, or that by any of the ſayd meanes, ſhall vnlawfully interrupt or let any Parſon, Vicar, or other miniſter, in any Cathedrall or Pariſh Church, Chappel, or any other place, to ſing or ſay Common and open prayer, or to miniſter the Sacraments, or any of them, in ſuch maner and forme as is mentioned in the ſayd Booke: that then euery ſuch perſon being thereof lawfully conuicted in forme aforeſayd, ſhall forfeite to the Queene our Soueraigne Lady, her heires and ſucceſſors, for the firſt offence an hundreth markes. And if any perſon or perſons, being once conuict of any ſuch offence, eftſoones offend againſt any of the laſt recited offences, and ſhall in forme aforeſayd bee thereof lawfully conuict: that then the ſame perſon ſhall for his ſecond offence forfeite to the Queene our Soueraigne Lady, her heires and ſucceſſors, foure hundreth markes. And if any perſon, after hee in forme aforeſayd, ſhall haue beene twice conuict of any offence concerning any of the laſt recited offences, ſhall offend the third time, and bee thereof in forme aboueſayd lawfully conuict: that then euery perſon ſo offending and conuicted, ſhall for his third offence, forfeit to our Soueraigne Lady the Queene, all his goods and cattels, and ſhall ſuffer impriſonment during his life. And if any perſon or perſons, that for his firſt offence concerning the premiſſes, ſhall bee conuicted in forme aforeſayd, doe not pay the ſumme to bee payed by reaſon of his conuiction, in ſuch maner and forme as the ſame ought to bee payd within ſixe weekes next after his conuiction: that then euery perſon ſo conuicted, and ſo not paying the ſame, ſhall for the ſame firſt offence, inſtead of the ſayd ſumme, ſuffer impriſonment by the ſpace of ſixe months, without baile or mainprize. And if any perſon or perſons, for his ſecond offence concerning the premiſſes, ſhall be conuicted in forme aforeſayd, doe not pay the ſayd ſumme to bee payd by reaſon of his con-

An acte for the vniformitie

the limits of the Commission to them directed, and to make processe for the execution of the same, as they may bee against any person being indicted before them of trespasse, or la wfully conuicted thereof.

Prouided alwayes, and be it enacted by the authority aforesaid, that all and euery Archbishop and Bishop, that or may at all time and times at his libertie and pleasure, ioyne and associate himselfe, by vertue of this Acte, to the said Iustices of Oyer and Determiner, or to the said Iustices of Assise, at euery of the said open and generall Sessions to bee holden in any place within his Diocesse, for and to the enquirie, hearing and determining of the offences aforesaid.

Prouided also, and be it enacted by the authority aforesaid, That the bookes concerning the said Seruice, shall at the costes and charges of the Parishioners of euery Parish and Cathedrall Church, bee attayned and gotten before the fayd feast of the Natiuity of Saint Iohn Baptist next following: and that all such Parishes and Cathedrall Churches, or other places where the said bookes shall be attained and gotten before the fayd feast of the Natiuity of S. Iohn Baptist, shall within three weekes next after the said bookes so attained and gotten, vse the fayd Seruice, and put the same in vre according to this Acte.

And bee it further enacted by the authority aforesayd, that no person or persons shall be at any time hereafter impeached, or otherwise molested, or for any of the offences aboue mentioned, hereafter to bee committed or done contrary to this Acte, vnlesse hee or they so offending, be thereof indicted at the next generall Sessions to be holden before any such Iustices of Oyer and Determiner, or Iustices of Assise, next after any offence committed or done, contrary to the tenor of this Acte.

Prouided alwayes, and bee it ordained and enacted by the authority aforesaid, that all and singular Lords of the Parliament, for the third offence aboue mentioned, shall be tryed by the Peeres.

Prouided also, and be it ordeined and enacted by the authority aforesaid, that the Maior of London, and all other Maiors, Bayliffes, and other head officers of all and singular Cities, Boroughes, and Townes Corporate, within this Realme, Wales, and the Marches of the same, to the which Iustices of Assise doe not commonly repayre, shall haue full power and authority by vertue of this Acte, to enquire, heare, and determine the offences aboue said, and euery of them, yeerely within fifteene dayes after the feasts of Easter and Saint Michael the Archangel, in like maner and forme as Iustices of Assise, and Oyer and Determiner may doe.

Prouided alwayes, and bee it ordeined and enacted by the authority aforesaid, That all and singuler Archbishops and Bishops, and euery of their Chancellors, Commissaries, Archdeacons, and other Ordinaries hauing any peculiar Ecclesiasticall iurisdiction, shall haue full power and authority by vertue of this Act, as well to enquire in their visitation, Synods, or else where within their iurisdiction, at any other time and place,

to take accusations and informations of all and euery the things aboue mentioned, done, committed or perpetrated within the limits of their iurisdiction and authority, and to punish the same by admonition, excommunication, sequestration, or deprivation, or other Censures and Processes, in like forme as heretofore hath bene vsed in like cases by the Queenes Ecclesiasticall lawes.

Prouided alwayes, and be it enacted, that whatsoeuer person offending in the premisses, shall for the first offence receiue punishment of the Ordinary, hauing a testimoniall thereof vnder the said Ordinaries seale, shall not for the same offence eftsoones be conuicted before the Iustices: and likewise, receiuing for the said first offence punishment of the Iustices, he shall not for the same offence eftsoones receiue punishment of the Ordinarie: any thing conteined in this Act to the contrary, not withstanding.

Prouided alwayes, & be it enacted, that such ornaments of the Church, and of the ministers thereof, shall be retained, and be in vse, as was in the Church of England by the authority of Parliament in the second yeere of the reigne of King Edward the first, vntill other order shall bee therein taken by authority of the Queenes Maiestie, with the aduise of her Commissioners, appointed and authorized vnder the great seale of England, for causes Ecclesiasticall, or of the Metropolitane of this Realme. And also that if there shall happen any contempt or irreuerence to be vsed in the Ceremonies or Rites of the Church, by the misusing of the orders appointed in this Booke: the Queenes Maiestie may by the like aduise of the said Commissioners, or Metropolitane, ordaine and publish such further Ceremonies or Rites, as may be most for the aduancement of Gods glory, the edifying of his Church, and the due reuerence of Christs holy mysteries and Sacraments.

And be it further enacted by the authority aforesaid, that all lawes, statutes and ordinances, wherein or whereby any other seruice, administration of Sacraments, or Common prayer is limited, established, or set forth to be vsed within this Realme, or any other the Queenes Dominions and Countreyes, shall from henceforth vtterly be voyde, and of none effect.

(*) By

By the King.

¶ A Proclamation for the authorizing and Vniformitie of the Booke of Common Prayer to be vsed throughout the Realme.

ALthough it cannot bee vnknowen to our Subiects by the former Declarations We haue published, what Our purposes and proceedings haue beene in matters of Religion since our comming to this Crowne: Yet the same being now by vs reduced to a setled Forme, we haue occasion to repeate somewhat of that which hath passed: And how at Our very first entry into the Realme being entertained and importuned with Informations of sundry Ministers, complayning of the errors and imperfections of the Church here, aswel in matter of Doctrine, as of Discipline: Although wee had no reason to presume that things were so farre amisse, as was pretended, because We had seene the Kingdome vnder that forme of Religion which by Law was established in the dayes of the late Queene of famous memorie, blessed with a Peace and Prosperitie, both extraordinary and of many yeeres continuance (a strong euidence that

God was therewith well pleased,) Yet because the importunitie of the Complayners was great, their affirmations vehement, and the zeale wherewith the same did seeme to bee accompanyed, very specious: Wee were mooued thereby to make it our occasion to discharge that duetie which is the chiefest of all Kingly dueties, That is, to settle the affaires of Religion, and the Service of GOD before their owne. Which while we were in hand to doe, as the contagion of the sickenesse reigning in our Citie of London and other places, would permit an assembly of persons meete for that purpose; Some of those who misliked the state of Religion here established, presuming more of Our intents then euer We gaue them cause to do, and transported with humor, began such proceedings as did rather raise a scandall in the Church, then take offence away. For both they vsed Formes of publique seruing of God not here allowed, held Assemblies without Authoritie, and did other things carying a very apparant shew of Sedition, more then of Zeale: whom We restrained by a former Proclamation in the moneth of October last; and gaue intimation of the conference Wee intended to bee had With as much speede as conueniently could bee, for the ordering of those things of the Church, which accordingly followed in the moneth of January last at our Honour of Hampton Court, Where before our Selfe, and our Priuie Councell were assembled many of the graueſt Bishops and Prelates of the Realme, and many other learned men, aswel of those that are conformable to the State of the Church established, as of those that dissented. Among Whom, What Our paines Were, What our patience in hearing and replying; and What the indifferencie and vprightnesse of Our Iudgement in determining, Wee leaue to the report of those Who heard the same, Contenting our Selfe With the Sincerite of Our owne heart therein. But Wee cannot conceale, that the successe of the Conference Was such as happeneth to many other things, Which mouing great expectation before they bee entred into, in their issue produce small effects. For Wee found mighty and vehement Informations supported With so Weake and slender proofes, as it appeareth vnto Vs

and

and our Counsell, that there was no cause why any change should haue bin at al in that which was most impugned, the Booke of Common Prayer, conteining the forme of the publike Seruice of God here established, neither in the doctrine which appeared to bee sincere, nor in the Formes and Rites which were iustified out of the practise of ỹ Primitiue Church. Notwithstanding we thought meet, with consent of the Bishops and other learned men there present, That some small things might rather be explaned then changed, not that the same might not very well haue bene borne with by men who would haue made a reasonable construction of them: but for that in a matter concerning ỹ Seruice of God we were nice, or rather ielous, that the publike forme therof should be free not onely from blame, but from suspition, so as neither the common Aduersary should haue aduantage to wrest ought therein conteined, to other sense then the Church of England intendeth, nor any troublesome or ignorant person of this Church bee able to take the least occasion of cauill against it: And for that purpose gaue forth our Commission vnder our great Seale of England to the Archbishop of Canterbury and others, according to the forme which the Lawes of this Realme in like case prescribe to be vsed, to make the said Explanation, & to cause the whole Booke of Common Prayer, with ỹ same Explanations, to be newly printed: which being now done, and established a new after so serious a deliberation, although we doubt not, but all our Subiects both Ministers and others, will receiue the same with such reuerence as appertaineth, and conforme themselues therunto euery man in that which him concerneth: Yet haue we thought it necessary, to make known by Proclamation our authorizing of the same, And to require and enioyne all men, aswell Ecclesiasticall as Temporall, to conforme themselues vnto it, and to the practise thereof, as the onely publike forme of seruing of God, established and allowed to be in this realm. And the rather, for that all the learned men, who were there present, aswell of the Bishops as others, promised their conformitie in the practise of it, onely making suit to vs, that some few might be borne with for a time.

wherefore we require all Archbishops, Bishops, and all other publike Ministers aswel Ecclesiastical as Ciuil, to doe their duetyes in causing the same to be obeyed, & in punishing the offendors according to the Lawes of the Realme heretofore established, for the Authorizing of the said Booke of Common Prayer. And wee thinke it also necessary, that the said Archbishops and Bishops, doe each of them in his Prouince and Diocesse take order, That euery parish do procure to themselues within such time as they shall thinke good to limit, one of the said Bookes so explained. And last of all wee doe admonish all men, that hereafter they shall not expect nor attempt any further alteration in the Common and Publike forme of Gods Seruice, from this which is now established, for that neyther will we giue way to any to presume, that our owne Judgement hauing determined in a matter of this weight, shalbe swayed to alteration by the friuolous suggestions of any light spirit: neither are we ignorant of the inconueniences that do arise in Gouernment, by admitting innouation in thyngs once setled by mature deliberation: And how necessary it is to vse constancie in the vpholding of the publike determinations of States, for that such is the vnquietnesse & vnstedfastnes of some dispositions, affecting euery yeere new formes of thyngs, as, if they should be followed in their inconstancy, would make all actions of States ridiculous and contemptible: Whereas the stedfast maintaining of things by good aduise established, is the weale of all Common wealths.

Giuen at our Palace of Westminster the 5. day of March, in the first yeere of our Reigne of England, France and Ireland, and of Scotland the seuen and thirtieth.

God saue the King.

¶ The

¶ The Preface.

THere was neuer any thing by the wit of man so well deuised, or so sure established, which in continuance of time hath not beene corrupted: as among other things, it may plainely appeare by the common prayers in the Church, commonly called Diuine Seruice. The first originall and ground whereof, if a man would search out by the ancient Fathers, hee shall find that the same was not ordeined but of a good purpose, and for a great aduancement of godlinesse. For they so ordered the matter, that all the whole Bible (or the greatest part thereof) should be read ouer once euery yeere, intending thereby that the Clergie, and especially such as were Ministers of the Congregation, should (by often reading and meditation of Gods word) be stirred vp to godlinesse themselues, and be more able to exhort other by wholesome doctrine, and to confute them that were aduersaries to the trueth. And further that the people (by daily hearing of holy Scripture read in the Church) should continually profit more and more in the knowledge of God, and be the more inflamed with the loue of his true religion. But these many yeres passed, this godly and decent order of the ancient Fathers hath been so altered, broken, and neglected, by planting in vncertaine Stories, Legends, Responds, Verses, vaine repetitions, Commemorations, and Synodals, that commonly when any booke of the Bible was begun, before three or foure Chapters were read out, all the rest were vnread. And in this sort the booke of Esai was begun, in Aduent, and the booke of Genesis in Septuagesima: but they were onely begun, and neuer read thorough. After like sort were other bookes of holy Scripture vsed. And moreouer, whereas Saint Paul would haue such language spoken to the people in the Church, as they might vnderstand, and haue profit by hearing the same: the seruice in this Church of England these many yeeres, hath bin read in Latine to the people, which they vnderstood not: so that they haue heard with their eares only, and their heart, spirit, and mind haue not bin edified thereby. And further more, notwithstanding that the ancient Fathers haue diuided the Psalmes into seuen portions, whereof euery one was called a Nocturne: now of late time a few of them haue been daily said, and oft repeated, and the rest vtterly omitted. Moreouer, the number and hardnesse of the rules called the Pie, and the manifolde changings of the Seruice, was the cause, that to turne the booke only was so hard and intricate a matter, that many times there was more businesse to finde out what should be read then to read it when it was found out.

¶ The Preface.

Theſe inconueniences therefore conſidered, here is ſet forth ſuch an order, whereby the ſame ſhall be redreſſed. And for a readineſſe in this matter, here is drawen out a Kalender for that purpoſe, which is plaine and eaſie to be vnderſtanded, wherein (ſo much as may be) the reading of holy Scriptures is ſo ſet forth, and all things ſhall be done in order, without breaking one piece from another. For this cauſe be cut off Anthems, Reſponds, Inuitatories, and ſuch like things as did breake the continuall courſe of the reading of the Scripture. Yet becauſe there is no remedy, but that of neceſſity there muſt be ſome rules: therfore certaine rule are here ſet forth, which as they be few in number, ſo they be plaine and eaſie to be vnderſtanded. So that here you haue an order for prayer (as touching the reading of holy Scripture) much agreeable to the minde and purpoſe of the old Fathers, and a great deale more profitable and commodious then that which of late was vſed. It is more profitable, becauſe here are left out many things, whereof ſome be vntrue, ſome vncertaine, ſome vaine and ſuperſtitious, & is ordained nothing to be read, but the very pure word of God, the holy Scriptures, or that which is euidently grounded vpon the ſame, and that in ſuch a language and order, as is moſt eaſie and plaine for the vnderſtanding both of the readers and hearers. It is alſo more commodious, both for the ſhortneſſe thereof, and for the plainneſſe of the order, and for that the rules be few and eaſie. Furthermore, by this order the Curates ſhall neede none other bookes for their publike ſeruice, but this booke and the Bible. By the meanes whereof, the people ſhal not be at ſo great charges for bookes, as in times paſt they haue beene.

And where heretofore there hath beene great diuerſitie in ſaying, and ſinging in Churches within this Realme, ſome following Salisbury vſe, ſome Hereford vſe, and ſome the vſe of Bangor, ſome of Yorke, ſome of Lincolne: Now from henceforth all the whole Realme ſhall haue but one vſe. And if any will iudge this way more painefull, becauſe that all things muſt be read vpon the booke, whereas before, by the reaſon of ſo often repetition they could ſay many things by heart: if thoſe men will weigh their labour, with the profit and knowledge which daily they ſhall obtaine by reading vpon the booke, they will not refuſe the paine, in conſideration of the great profit that ſhall enſue thereof.

And foraſmuch as nothing can almoſt be ſo plainly ſet forth, but doubts may riſe in the vſe and practiſing of the ſame: to appeaſe all ſuch diuerſity (if any ariſe) and for the reſolution of all doubts concerning the manner how to vnderſtand, doe and execute the things contained in this booke: The parties that ſo doubt, or diuerſly take any thing, ſhal alway reſort to the Biſhop of the Dioceſſe, who by his diſcretion ſhal take order for the quieting and appeaſing of the ſame, ſo that the ſame order be not contrary to any thing contained in this booke. And if the Biſhop of the Dioceſſe be in doubt, then he may ſend for the reſolution thereof vnto the Archbiſhop.

Though it be appointed in the afore written Preface, that all things ſhall bee read and ſung in the Church in the Engliſh tongue, to the end that the Congregation may be thereby edified: yet it is not meant, but when men ſay Morning and Euening prayer priuately, they may ſay the ſame in any language that they themſelues doe vnderſtand.

And

And all the Priests and Deacons shall be bound to say daily the Morning and Euening prayer, either priuately or openly, except they be let by preaching, studying of Diuinity, or by some other vrgent cause.

And the Curate that ministreth in euery Parish Church or Chappell, being at home, and not being reasonably letted, shall say the same in the Parish Church or Chappell where he ministereth, and shall toll a bell thereto a conuenient time before he begin, that such as be disposed, may come to heare Gods word, and to pray with him.

¶ Of

¶ Of Ceremonies, why some be abolished, and some reteined.

Of such Ceremonies as be vsed in the Church, and haue had their beginning by the institution of man: some at the first were of godly intent and purpose deuised, and yet at length turned to vanity and superstition: some entred into the Church by indiscreete deuotion, and such a zeale as was without knowlege: and for because they were winked at in the beginning, they grew daily to more and more abuses, which not onely for their vnprofitablenesse, but also because they haue much blinded the people, and obscured the glory of God, are worthy to be cut away and cleane reiected. Other there be, which although they haue beene deuised by man, yet it is thought good to reserue them still, as well for a decent order in the Church (for the which they were first deuised) as because they pertaine to edification, whereunto all things done in the Church (as the Apostle teacheth) ought to be referred. And although the keeping or omitting of a Ceremony in it selfe considered, is but a small thing: yet the wilfull and contemptuous transgression and breaking of a common order and discipline, is no small offence before God.

Let all things be done among you, saith S. Paul, in a seemely and due order. The appointment of the which order pertaineth not to priuate men: therefore no man ought to take in hand, nor to presume to appoint or alter any publike or common order in Christs Church, except he be lawfully called and authorized thereunto.

And whereas in this our time, the mindes of men are so diuers, that some thinke it a great matter of conscience, to depart from a piece of the least of their Ceremonies, they be so addicted to their olde customes: and againe on the other side, some be so newfangled, that they would innouate all things, and so despise the olde, that nothing can like them but that is new: it was thought expedient, not so much to haue respect how to please and satisfie either of these parties, as how to please God, and profite them both. And yet least any man should be offended, whom good reason might satisfie, here be certaine causes rendred, why some of the accustomed Ceremonies bee put away, and some reteined and kept still.

Some are put away, because the great excesse and multitude of them hath so increased in these latter dayes, that the burthen of them was intolerable, whereof Saint Augustine in his time complained, that they were growne to such a number, that the estate of Christian people was in worse case, concerning that matter, then were the Iewes. And hee counselled, that such yoke and burthen should bee taken away, as time would serue quietly so to doe it.

But what would Saint Augustine haue said, if he had seen the Ceremonies

monies of late dayes vsed among vs: whereunto the multitude vsed in his time was not to be compared. This our excelling multitude of Ceremonies was so great, and many of them so darke, that they did more confound and darken, then declare and set forth Christs benefits vnto vs.

And besides this, Christs Gospel is not a ceremoniall law (as much of Moses law was) but it is a Religion to serue God, not in bondage of the figure or shadow, but in the freedome of the spirit, being content only with those ceremonies which doe serue to a decent order, and godly discipline, & such as be apt to stirre vp the dull mind of man to the remembrance of his duty to God, by some notable and speciall signification, whereby he might be edified.

Furthermore, the most weighty cause of the abolishment of certaine ceremonies was, that they were so farre abused, partly by the superstitious blindnesse of the rude and vnlearned, and partly by the vnsatiable auarice of such as sought more their owne lucre, then the glory of God, that the abuses could not well be taken away, the thing remaining still. But now as concerning those persons, which peraduenture will be offended, for that some of the old ceremonies are retained still: if they consider, that without some ceremonies it is not possible to keep any order, or quiet discipline in the Church, they shall easily perceiue iust cause to reforme their Iudgements. And if they thinke much that any of the old do remain, & would rather haue all deuised anew: then such men granting some ceremonies conuenient to be had, surely where the old may be well vsed, there they cannot reasonably reproue the old, onely for their age, without bewraying of their owne folly. For in such a case, they ought rather to haue reuerence vnto them for their antiquity, if they will declare themselues to be more studious of vnity and concord, then of innouations and newfangleines, which (as much as may be, with the true setting forth of Christs religion) is alwayes to be eschewed. Furthermore, such shall haue no iust cause with the ceremonies reserued to be offended. For as those be taken away which were most abused, and did burden mens consciences without any cause: so the other that remaine are retained for a discipline and order, which (vpon iust causes) may be altered and changed, and therefore are not to be esteemed equall with Gods Law. And moreouer they be neither darke nor vnsensible ceremonies, but are so set forth, that euery man may vnderstand what they doe meane, and to what vse they doe serue. So that it is not like, that they in time to come, should be abused as other haue beene. And in these our doings we condemne no other nations, nor prescribe any thing, but to our owne people onely. For we thinke it conuenient, that euery countrey should vse such ceremonies, as they shall thinke best to the setting forth of Gods honour and glory, and to the reducing of the people to a most perfect and godly liuing, without errour or superstition. And that they should put away other things, which from time to time they perceiue to be most abused, as in mens ordinances it often chanceth diuerslie, in diuers countreys.

The Table and Kalender, expreſſing the order of the Pſalmes and Leſſons to be ſaid at Morning and euening prayer throughout the yeere, except certaine proper feaſts, as the rules following more plainely declare.

❧ *The order how the Pſalter is appointed to be read.*

THE Pſalter ſhall bee reade thorow once euery Moneth. And becauſe that ſome Moneths bee longer then ſome other be, it is thought good to make them euen by this meanes.

To euery moneth ſhall be appointed (as concerning this purpoſe) iuſt xxx. dayes.

And becauſe Ianuary and March haue one day aboue the ſaid number, and February, which is placed betweene them both, haue onely xxviij. dayes: February ſhall borrow of either of the moneths (of Ianuary & March) one day: And ſo the Pſalter which ſhall bee read in February, muſt begin at the laſt day of Ianuary, and end the firſt day of March.

And whereas May, Iuly, Auguſt, October, and December haue xxxj. dayes a piece; It is ordered that the Pſalmes ſhalbe read the laſt day of the ſaid moneths which were read the day before, ſo that the Pſalter may begin againe the firſt day of the next moneth enſuing.

Now to know what Pſalmes ſhall be read euery day: Looke in the Kalender the number that is appointed for the Pſalmes, and then find the ſame number in this table, and vpon that number, you ſhall ſee what Pſalmes ſhall be ſaid at Morning and Euening prayer.

And where the Cxix. Pſalme is diuided into xxij. portions, and is ouerlong to bee read at one time: it is ſo ordered, that at one time ſhall not bee read aboue foure or fiue of the ſaid portions, as you ſhall perceiue to be noted in this table following.

And here is alſo to be noted, that in this table, and in all other parts of the ſeruice where any Pſalmes were appointed, the number is expreſſed after the great Engliſh Bible, which from the ix. Pſalme, vnto the Cxlviij. Pſalme (following the diuiſion of the Hebrewes) doth vary in numbers from the common Latine tranſlation.

The

¶ The order how the reſt of holy Scripture (beſide the Pſalter) is appoynted to bee read.

THeold Teſtament is appointed for the firſt Leſſons at Morning and Euening prayer, and ſhall bee read through euery yeere once, except certaine Bookes and Chapters, which be leaſt edifying, and might beſt bee ſpared, and therefore are left vnread.

The New Teſtament is appointed for the ſecond Leſſons at Morning and Euening prayer, and ſhalbe read ouer orderly euery yeere thriſe, beſides the Epiſtles and Goſpels: except the Apocalypſe, out of the which there be only certaine Leſſons appointed vpon diuers proper Feaſts.

And to know what Leſſons ſhalbe read euery day, find the day of the Moneth in the Kalender following, and there ye ſhall perceiue the Bookes and Chapters that ſhall be read for the Leſſons both at Morning and Euening prayer.

And here is to be noted, that whenſoeuer there be any proper Pſalmes or Leſſons appointed for the Sũdayes, or for any Feaſt, moueable or vnmoueable: then the Pſalmes & Leſſons appointed in the Kalender, ſhalbe omitted for that time.

Ye muſt note alſo, that the Collect, Epiſtle, and Goſpel, appointed for the Sunday, ſhall ſerue al the weeke after, except there fal ſome Feaſt that hath his proper.

When the yeeres of our Lord may be diuided into foure euen parts, which is euery fourth yeere: then the Sunday letter leapeth, and that yeere the Pſalmes & Leſſons which ſerue for the xxiij. day of February, ſhalbe read againe the day following, except it be Sunday, which hath proper Leſſons of the Teſtament, appointed in the Table ſeruing to that purpoſe.

Alſo whereſoeuer the beginning of any Leſſon, Epiſtle, or Goſpel is not expreſſed, there ye muſt begin at the beginning of Chapter.

And whereſoeuer is not expreſſed how farre ſhalbe read, there ſhall you read to the end of the Chapter.

Item ſo oft as the firſt Chapter of Saint Matthew is read either for Leſſon or Goſpel, ye ſhall begin the ſame at (**The birth of Jeſus Chriſt was on this wiſe, &c.**) And the third Chapter of Saint Lukes Goſpel, ſhall bee read vnto, **So that he was ſuppoſed to be the ſonne of Joſeph, &c.**

¶ Proper

¶ Proper Lessons to be read for the first Lessons both at Morning and Euening prayer on the Sundayes throughout the yeere, and for some also the second Lessons.

Sundayes of Aduent.	Mattens.	Euensong.
The first.	Esai. i.	Esai. ii.
ii	v	xxxiiii
iii	xxv	xxvi
iiii	xxx	xxxvii
Sundayes after Christmas.		
The first.	xxxvii	xxxviii
ii	xlii	xliii
Sundayes after the Epiphanie.		
The first.	xliiii	xlvi
ii	ii	liii
iii	lv	lvi
iiii	lvii	lviii
v	lix	lxviii
Septuagesima.	Gene. i.	Gene. ii.
Sexagesima.	iii	vi
Quinquagesima.	ix	xii

Lent.	Mattens.	Euensong.
First sunday	Gene. xix.	Gene. xxii.
ii	xxvii	xxxiiii
iii	xxxix	xlii
iiii	xliii	xlv
v	Exod. iii	Exod. v.
vi	ix	x
Easter day.		
i. Lesson.	Exod. xii	Exod. xiiii
ii. Lesson.	Rom. vi.	Acts ii
Sundayes after Easter.		
First sunday	Num. xvi	Num. xvii
ii	xviii	xx
iii	Deut. iiii	Deut. v
iiii	vi	vii
v	viii	ix
Sunday after Ascension day.	Deut. xii.	Deut. xiii
Whitsunday.		
First Lesson.	Deut. xvi	Wisdome i.
ii. Lesson.	Acts. x	Acts. xix. It fortuned that while Apollo was at Corinth, &c. (vers.) After these things.

¶ Trinitie Sunday.	Mattens.	Euensong.
i. Lesson.	Gene. xviii.	Iosua. i.
ii. Lesson.	Mat. iii.	
Sundayes after Sundayes.		
First.	Iosuah x.	Iosuah xviii.
ii	Iudg. iiii.	Iudg. v.
iii	i. King. ii.	i. King. iii.
iiii	xii	xiii
v	xv	xvii
vi	ii. King. xii.	ii. King. xvi.
vii	xvii	xviiii
viii	iii. King. xiii.	iii. King. xvii.
ix	xviii	xix
x	xvi	xvii
xi	iiii. King. v.	iiii. King. ix.
xii	x	xviii
xiii	xix	xviii
xiiii	Ieremi. v.	Ieremi. xvii.
xv	xxv	xxvi
xvi	Ezech. ii.	Ezech. xiiii.
xvii	xvi	xviii
xviii	xx	xviii
xix	Dan. iii.	Daniel vi.
xx	Ioel. ii.	Micheæ. vi.

Sundayes after Trinitie.	Mattens.	Euensong.
xxi	Abacuc. ii.	Prouerb. i.
xxii	Prouerb. ii.	Prouerb. iii.
xxiii	xi	xii
xxiiii.	xiii	xiiii
xxv	xv	xvi
xxvi	xvii	xix

☞ *Lessons proper for* holy dayes.

	Mattens.	Euensong.
S. Andrew.	Prouerb. xx.	Prou. xxi.
S. Thomas the Apostle.	xxiii	xxiiii
Nativitie of Christ.		
i. Lesson.	Esay. ix.	Esay. vii. God spake once againe to &c.
ii. Lesson.	Luke ii. (vnto) And vnto men good will.	Titus iii. The kindnes and loue, &c.
S. Steuen.		
i. Lesson.	Prou. xxviii.	Eccles. i iii.
ii. Lesson.	Acts vi. & vii. Steuen full of faith and power, &c. (vnto) And when forty yeeres, &c.	Acts vii. And when xl yeres were expired, there appeared vnto Moses, &c. (vnto) Steuen full of the holy Ghost, &c.

	Mattens.	Euensong.
S. Iohn.		
i. Lesson.	Eccles.v.	Eccles.vi.
ii. Lesson.	Apocalip.	Apoc.xxiii.
Innocents day.	Jerem.xxxi. (vnto) Moreouer I heard Ephraim.	Wisedome.i.
Circumcisio.		
i. Lesson.	Genesis.xvii.	Deu.x. (vnto) And now Isr.
ii. Lesson.	Roman.ii.	Colos.ii.
Epiphanie.		
i. Lesson.	Esay xl.	Esay xlix.
ii. Lesson.	Luk iii. (vnto) So ỹ he was supposed to be the sonne of Joseph.	Joh. ii. (vnto) After this he went to Capernaum.
Conuersion of S. Paul.		
i. Lesson.	Wisdome v.	Wisdome vi.
ii. Lesson.	Acts xxii (vnto) They heard him.	Acts.xxvi.
Purification of the Virgin Mary.	Wisdome ix.	Wisdome xii.
S. Matthias	Wisdome xix.	Eccls.i.
Annunciatiõ of our Lady.	Eccle.ii.	Eccle.iii.
Wednesday afore Easter.	Osee xiii.	Osee.xiiii.
Thursday afore Easter.	Exod.ii.	Jerem.xxxi.
Good Friday.	Gene.xii.	Esay liii.
Easter Euen.	Zacha.ix.	Exod.xiii.

	Mattens.	Euensong.
Munday in Easter weeke.		
i. Lesson.	Exod.xvi.	Exod.xvii.
ii. Lesson.	Matt.xxviii.	Acts.iii.
Tuesday in Easter weeke.		
i. Lesson.	Exod.xx.	Exod.xxxii.
ii. Lesson.	Luk.xxiiii. vnto And behold two of them.	i. Cor.xv.
S. Marke.	Eccle.iiii.	Eccles. v.
Philip and Jacob.	Eccle. vii.	Eccle.ix.
Ascention day	Deut. x.	iiii. King.ii.
Munday in Whitsonweeke.		
i. Lesson.	Gen.xi. (vnto) These are the generations of Sem.	Num.xi. Gather vnto me 70. men, &c. (vnto) Moses & the Elders returned.
ii. Lesson.	i. Cor.xii.	Deut.xxx.
Tuesday in whitsunweeke.	i. King.xix. Dauid came to Samuel to Rama.&c.	
S. Barnabe.		
i. Lesson.	Eccle.x.	Eccle.xii.
ii. Lesson.	Acts.xiiii.	Act.xv. (vnto) After certain dayes.
S. Joh. Bap.		
i. Lesson.	Mala.iii.	Mala.iiii.
ii. Lesson.	Matth. iii.	Matth.xiiii. (vnto) When Jesus heard.

	¶ Mattens.	¶ Euensong.		¶ Mattens.	¶ Euensong.
S. Steuen.	Eccluſ. xlv.	Eccluſ. xlvii.	1. Leſſon.	Iob 24. 25.	xlii.
S. Iohn.	Eccluſ. xxi.	Eccluſ. xxiii.	All Saints.	Matthew 5.	Matthew 5.
S. Barthol.	xcix.	xciv.	1. Leſſon.	(vnto) Bleſſed are the barren.	(vnto) Bleſſed are the.
S. Matthew.	Eccluſ. 35.	Eccluſ. 38.			
S. Michael.	xxxiv.	xliiii.	11. Leſſon.	Hebr. 11. 33.	Apocal. 19. (vnto) And I ſaw an Angel ſtanding.
S. Luke.	Eccluſ. 44.	Iob 4.			

¶ Proper Pſalmes on certaines dayes.

	¶ Mattens.		¶ Euenſong.	
¶ Chriſtmas day.	Pſalmes.	xcvii. xcviii. xcix.	Pſalmes.	xcvi. xcvii. lxxxvii.
¶ Eaſter day.	Pſalmes.	lvii. lxxiii. cxi.	Pſalmes.	cxiii. cxiv. cxvii.
¶ Aſcenſion day.	Pſalmes.	xxiv. xlvii. cxxi.	Pſalmes.	xxi. lvii. cxiii.
¶ Whitſunday.	Pſalmes.	xlviii. civ.	Pſalmes.	cxiii. cxlv.

¶ The Table for the order of the Psalmes to be said at Morning and Euening Prayer.

of the Moneth.	¶ Psalmes for Morning Prayer.	¶ Psalmes for Euening Prayer.
1	i.ii.iii.iiii.v.	vi.vii.viii.
2		xii.xiii.xiiii.
3		xviii.
4		xxii.xxiii.
5		xxvii.xxviii.xxix.
6	xxx.xxxi.	xxxii.xxxiii.xxxiiii.
7	xxxv.xxxvi.	xxxvii.
8	xxxviii.xxxix.xl.	xli.xlii.xliii.
9	xliiii.xlv.xlvi.	xlvii.xlviii.xlix.
10	l.li.lii.	liii.liiij.lv.
11	lvi.lvii.lviii.	lix.lx.lxj.
12	lxii.lxiii.lxiiii.	lxv.lxvi.lxvii.
13	lxviii.	lxix.
14	lxxi.lxxii.	lxxiii.lxxiiii.
15	lxxv.lxxvi.lxxvii.	lxxviii.
16	lxxix.lxxx.lxxxi.	lxxxij.lxxxiii.lxxxiiii.lxxxv.
17	lxxxvi.lxxxvii.lxxxviii.	lxxxix.
18	xc.xci.xcii.	xciii.xciiii.
19	xcv.xcvi.xcviii.	xcviii.xcix.c.ci.
20	ciii.	ciiii.
21	cv.	cvi.
22	cvii.	cviii.cix.
23	cx.cxi.cxii.cxiii.	cxiiii.cxv.
24	cxvi.cxvii.cxviii.	cxix. Jnde iiii.
25	Jnde v.	Jnde iiii.
26	Jnde vi.	Jnde iiii.
27	cxx.cxxi.cxxii.cxxiii.cxxiiii. cxxv.	cxxvi.cxxvii.cxxviii.cxxix.cxxx. cxxxi.
28	cxxxii.cxxxiii.cxxxiiii.cxxxv.	cxxxvi.cxxxvij.cxxxviii.
29	cxxxix. cxl.cxli.	cxlij.cxliii.
30	cxliiii.cxlv.cxlvi.	cxlvii.cxlviii.cxlix.cl.

¶ An

An Almanacke for xxxix yeeres.

The yeere of our Lord.	The Golden number.	Dominicall letter.	Septuagesima.	The first day of Lent.	Easter day.	Rogation weeke.	Ascension day.	Whitsun-day.	Aduent Sunday.
1603	viii	B G	20. Febru.	9. March.	24. April	30. Maii	2. Iunii	12. June	27. Nou.
1604	ix	A F	5.	22. Febru.	8.	xiiii	17. Maii	27 Maii	2. Decem.
1605	x	E D	27. Ianu.	13.	31. March	vi	ix	xv	ii
1606	xi	C B	16. Febr.	5. March.	20. April	xxvi	xxix	8. June	30. Nou.
1607	xii	A G	1. Febru.	18. Febru.	5.	xi	xiiii	24 Maii	xxix
1608	xiii	F E	24. Ianu.	10.	27. March	ii	v	xv	xxvii
1609	xiiii	D C	12. Febru.	1. March	16. April	xii	xvi	4. June	3. Decem.
1610	xv	B A	14.	21. Febru.	8.	xiiii	xvii	27. Maii	ii
1611	xvi	G F	20. Ianu.	6.	24. March	29. April	ii	xi	i
1612	xvii	E D	9. Febru.	25.	12. April	18. Maii	xvi	xxvi	29. Nou.
1613	xviii	C B	31. Ianu.	17.	4.	x	xiii	xxiii	xxviii
1614	xix	A G	20. Febru.	9. March	24.	xxx	2. Iunii	12. June	xxvii
1615	i	F E	5.	22. Febru.	9.	xv	18. Maii	28. Maii	3. Decem.
1616	ii	D C	28. Ianu.	14.	31. March	vi	ix	xix	i
1617	iii	B A	16. Febr.	7. March	20. April	xxvi	xxix	3. June	30. Nou.
1618	iiii	G F	1.	18. Febru.	5.	xi	xiiii	24 Maii	xxix
1619	v	E D	24. Ianu.	10.	28. March	iii	vi	xvi	xxviii
1620	vi	C B	13. Febr.	1. March	16. April	xxii	xxvi	4. June	3. Decem.
1621	vii	A G	28. Ianu.	14. Febru.	1.	vii	x	20. Maii	ii
1622	viii	F E	17. Febr.	6. March	21.	xxvii	xxx	9. June	i
1623	ix	D C	9. Febru.	16. Febru.	13.	xix	xxii	i	30. Nou.
1624	x	B A	25. Ianu.	14.	28. March	iii. Maii	vi	16. Maii	xxviii
1625	xi	G F	13. Febru.	2. March	17. April	xxiii	xxvi	9. June	xxvii
1626	xii	E D	5.	22. Febru.	9.	xv	xviii	28. Maii	3. Decem.
1627	xiii	C B	21. Ianu.	7.	25. March	30. April	iii	xiii	ii
1628	xiiii	A G	10. Febru.	27.	13. April	19. Maii	xvii	1. June	30. Nou.
1629	xv	F E	1.	18.	5.	xi	xiiii	24. Maii	xxix
1630	xvi	D C	24. Ianu.	10.	28. March	iii	vi	xvi	xxviii
1631	xvii	B A	6. Febru.	23.	10. April	xvi	xix	xxv	xxvii
1632	xviii	G F	29. Ianu.	20.	1.	vii	x	13. June	3. Decem.
1633	xix	E D	17. Febru.	6. March	21. April	xxvii	xxx	9. June	i
1634	i	C B	2. Febru.	19. Febru.	6.	xii	xv	xvii	30. Nou.
1635	ii	A G	25. Ianu.	11. Febru.	March 29	viii	viii	17. Maii	xxix
1636	iii	C B	14. Febru.	2. March	April. 17.	xxiii	xxvi	5. June	xxvii
1637	iiii	A G	5.	22. Febru.	9.	xv	xviii	28. Maii	3. Decem.
1638	v	G F	21. Ianu.	7.	25. March	30. April	iii	xiii	ii
1639	vi	E D	10. Febru.	27.	13. April	20. Maii	xviii	2. June	i
1640	vii	E D	2.	19.	5.	xi	xiiii	24. Maii	29. Nou.
1641	iii	C	21. Ianu.	10. March	25.	xxxi	3. June	13. June	xxviii

¶ Note that the supputation of the yeere of our Lord in the Church of England, beginneth the xxv. day of March, the same day supposed to be the first day vpon which the world was created, & the day when Christ was conceiued in the wombe of the Virgine Mary.

To finde Easter for euer.

The Golden Number	A.	B.	C.	D.	E.	F.	G.
i	Aprill ix.	x	xi	xii	bi	bii	biii
ii	March 26.	xxbii	xxbiii	xxix	xxx.	xxxi	Aprill. i.
iii	Aprill xv.	xbii	xbiii	xix	xx	xxiii	xb
iiii	Aprill ix.	iii	iiii	b	bi	bii	biii
b	March 26.	xxbii	xxbiii	xxix	xxiii	xxiiii	xxb
bi	Aprill xvi.	xbii	xi	xii	xiii	xiiii	xb
bii	Aprill ii.	iii	iiii	b	bi	Mar. 31.	Aprill i.
biii	Aprill xxiii.	xxiiii	xxb	xix	xx	xxi	xxii
ix	Aprill ix.	x	xi	xii	xiii	xiiii	biii
x	Aprill ii.	iii	Mar. 28	xxix	xxx	xxxi	Aprill i.
xi	Aprill xvi.	xbii	xbiii	xix	xx	xxi	xxii
xii	Aprill ix.	x	xi	b	bi	bii	biii
xiii	March 26.	xxbii	xxbiii	xxix	xxx	xxxi	xxb
xiiii	Aprill xvi.	xbii	xbii	xix	xiii	xiiii	xb
xb	Aprill ii.	iii	iiii	b	bi	bii	biii
xbi	March 26.	xxbii	xxbii	xxii	xxiii	xxiiii	xxb
bii	Aprill xvi.	x	xi	xii	xiii	xiiii	xb
xbiii	Aprill ii.	iii	iiii	b	Mar. 30	xxxi	Aprill i.
xix	Aprill xxiii	xxiiii	xbiii	xix	xx	xxi	xxii

¶ When ye haue found the Sunday Letter in the vpper ranne Line, guide your eye downe ward from the same, till yee come right ouer the Prime, and there is the wed both what Moneth, and what day of the Moneth Easter falleth that yeere.

January

¶ Ianuary hath xxxj. dayes.

¶ The Moone xxx.

Sunne { ariseth / falleth } houre { 7. min. 12. / 4. min. 48. }

						¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
xix	1	A	Kalend.	Circumcision.	i	Gene. 17.	Rom. 2.	Matt. 10.	Colos. 2.
viii	2	b	iiii No.		ii	Gene. 1.	Mat. 1.	Gene. 2.	Rom. 1.
	3	c	iii No.		iii	iii	ii	iiii	ii
xvi	4	d	pꝛid. No.		iiii	v	iii	vi	iii
	5	e	Nonas.		v	vii	iiii	viii	iiii
	6	f	viii Id.	Epiphanie.	vi	Esay 60.	Luke 3.	Esay 49.	Joh. 2.
xii	7	g	vii Id.		vii	Gene. 9.	Mat. 5.	Gen. 12.	Rom. 5.
ii	8	A	vi Id.	Luciani.	viii	xiii	vi	xiiii	vi
	9	b	v Id.		ix	xv	vii	xvi	vii
x	10	c	iiii Id.		x	xvii	viii	xviii	viii
	11	d	iii Id.		xi	xix	ix	xx	ix
xviii	12	e	pꝛid. Id.	Sol in Aquario.	xii	xxi	x	xxii	x
vii	13	f	Idus.	Hilarii.	xiii	xxiii	xi	xxiiii	xi
	14	g	xix kl.	Februarii.	xiiii	xxv	xii	xxvi	xii
xv	15	A	xviii kl.		xv	xxvii	xiii	xxviii	viii
iiii	16	b	xvii kl.		xvi	xxix	xiiii	xxx	xiiii
	17	c	xvi kl.		xvii	xxxi	xv	xxxii	xv
xii	18	d	xv kl.	Prisca.	xviii	xxxiii	xvi	xxxiiii	xvi
i	19	e	xiiii kl.		xix	xxxv	xvii	xxxvii	1. Cor. 1.
	20	f	xiii kl.	Fabian.	xx	xxxviii	xviii	xxxix	ii
ix	21	g	xii kl.	Agnes.	xxi	xl	xix	xli	iii
	22	A	xi kl.	Vincent.	xxii	xlii	xx	xliii	iiii
xvii	23	b	x kl.		xxiii	xliiii	xxi	xlv	v
vi	24	c	ix kl.		xxiiii	xlvi	xxii	xlvii	vi
	25	d	viii kl.	Conuers. Paul.	xxv	Wisd. 5.	Acts 22.	Wisd. 6.	Acts 26.
xiiii	26	e	vii kl.		xxvi	Gene. 48.	Mat. 23.	Gen. 49.	1. Cor. 7.
iii	27	f	vi kl.		xxvii	l	xxiiii	Exod. 1.	viii
	28	g	v kl.		xxviii	Exod. 2.	xxv	iii	ix
xi	29	A	iiii kl.		xxix	iiii	xxvi	v	x
xix	30	b	iii kl.		xxx	vii	xxvii	viii	xi
vii	31	c	pꝛid. kl.		xxxi	ix	xxviii	x	xii

February hath xxviij. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 7. min. 14. / 4. min. 46. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
	1	d	Kalend.	Faſt.		ii	Exod. 11.	Mark. 1.	Exod. 12.	1. Cor. 1.
xvi	2	e	iiii No.	Purifi. of Mary.		iii	Wiſd. 9.	ii	Wiſd. 12.	xiiii
b	3	f	iii No.	Blaſii.		iiii	Exod. 13.	iii	Exod. 14.	xb
	4	g	pꝛid. No.			b	xb	iiii	xvi	xvi
xiii	5	A	Nonas.	Agathe.		vi	xvii	b	xviii	2. Cor. 1.
ii	6	b	viii Id.			vii	xix	vi	xx	ii
	7	c	vii Id.			viii	xxi	vii	xxii	iii
x	8	d	vi Id.			ix	xxiii	viii	xxiiii	iiii
	9	e	v Id.			x	xxxii	ix	xxxiii	b
xviii	10	f	iiii Id.			xi	xxxiiii	x	Leui. 18.	vi
vii	11	g	iii Id.	Sol in Piſcib.		xii	Leui. 19.	xi	xx	vii
	12	A	pꝛid. Id.			xiii	xxvi	xii	Num. 11.	viii
xb	13	b	Idus.			xiiii	Num. 21.	xiii	xiii	ix
iiii	14	c	xvi kl.	Valentine.		xb	xxiii	xiiii	xvi	x
	15	d	xb kl.	March.		xvi	xvii	xb	xx	xi
xii	16	e	xiiii kl.			xvii	xxi	xvi	xxii	xii
	17	f	xiii kl.			xviii	xxiii	Luk. di. 1.	xxiiii	xiii
	18	g	xii kl.			xix	xxb	di. 1.	xxvii	Galat. 1.
x. 1	19	A	xi kl.			xx	xxx	ii	xxxi	ii
	20	b	x kl.			xxi	xxxii	iii	xxxb	iii
xvii	21	c	ix kl.			xxii	xxxb	iiii	Deut. 1.	iiii
vi	22	d	viii kl.			xxiii	Deut. 2.	b	iii	b
	23	e	vii kl.	Faſt.		xxiiii	iiii	vi	b	vi
xiiii	24	f	vi kl.	S. Matthias.		xxb	Wiſd. 19.	vii	Eccl. 1.	Epheſ. 1.
iii	25	g	v kl.			xxvi	Deut. 6.	viii	Deut. 7.	ii
	26	A	iiii kl.			xxvii	viii	ix	ix	iii
vi	27	b	iii kl.			xxviii	x	x	xi	iiii
	28	c	pꝛid. kl.			xxix	xii	xi	xiii	b

March hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 3.minu.34. / 8.minu.26. }

						Psalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson	2. Lesson.
xix	1	b	Kalend.		Dauid.	xxx	Deut. 16.	Luke 12.	Deut. 17.	Ephes. 6.
viii	2	c	vi	Mr.	Cedde.	i	xviii	xiii	xx	Phil. 1.
	3	d	v	Mr.		ii	xx	xiiii	xxi	ii
xvi	4	e	iiii	Mr.		iii	xxii	xv	xxiii	iii
v	5	f	iii	Mr.		iiii	xxv	xvi	xxvi	iiii
	6	g	prid.	Mr.		v	xxvii	xvii	xxviii	Colos. 1.
xiii	7	a	Nonas.		Perpetue.	vi	xxix	xviii	xxx	ii
i	8	b	viii	Id.		vii	xxxi	xix	xxxii	iii
	9	c	vii	Id.		viii	xxxiii	xx	xxxiiii	iiii
x	10	d	vi	Id.		ix	Iosua 1.	xxi	Iosua 2.	1. Thes. 1.
	11	e	v	Id.		x	iii	xxii	iiii	ii
xviii	12	f	iiii	Id.	Gregory.	xi	v	xxiii	vi	iii
vii	13	g	iii	Id.	Sol in Ariete.	xii	vii	xxiiii	viii	iiii
	14	a	prid.	Id.		xiii	ix	Ioh. 1.	x	v
xv	15	b	Idus.			xiiii	xxiii	ii	xxiiii	2. Thes. 1.
iii	16	c	xvii	kl.	Apriles.	xv	Iudg. 1.	iii	Iudg. 2.	ii
	17	d	xvi	kl.		xvi	iii	iiii	iiii	iii
xii	18	e	xv	kl.	Edwarde.	xvii	v	v	vi	1. Tim. 1.
i	19	f	xiiii	kl.		xviii	vii	vi	viii	ii. iii
	20	g	xiii	kl.		xix	ix	vii	x	iiii
ix	21	a	xii	kl.	Benedict.	xx	xi	viii	xii	v
	22	b	xi	kl.		xxi	xiii	ix	xiiii	vi
xvii	23	c	x	kl.		xxii	xv	x	xvi	2. Tim. 1.
vi	24	d	ix	kl.	In. reg. Iaco. Fast.	xxiii	xvii	xi	xviii	ii
	25	e	viii	kl.	Annun. of Mary.	xxiiii	Eccles. 2.	xii	Eccles. 3.	iii
xiiii	26	f	vii	kl.		xxv	Iudg. 19.	xiii	Iudg. 20.	iiii
iii	27	g	vi	kl.		xxvi	xvi	xiiii	Matth. 1.	Titus 1.
	28	a	v	kl.		xxvii	Ruth 2.	xv	iii	2. 3.
xi	29	b	iiii	kl.		xxviii	iiii	xvi	1. Kin. 1.	Philem.
	30	c	iii	kl.		xxix	1. King. 2.	xvii	iiii	Heb. 1.
xix	31	d	prid.	kl.		xxx	iiii	xviii	v	ii

April hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 15. / 6. min. 45. }

						Pſalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
viii	1	k	Kalend.			i	1. King. 6.	Joh. 19.	1. Kin. 7.	Hebr. 3.
xvi	2	A	iiii No.			ii	viii	xx	ix	iiii
v	3	b	iii No.	Richard.		iii	x	xxi	xi	v
	4	c	pꝛid. No.	Ambroſe.		iiii	xii	Acts 1.	xiii	vi
xiii	5	d	Nonas.			v	xiiii	ii	xv	vii
ii	6	e	viii Id.			vi	xvi	iii	xvii	viii
	7	f	vii Id.			vii	xviii	iiii	xix	ix
	8	g	vi Id.			viii	xx	v	xxi	x
x	9	A	v Id.			ix	xxii	vi	xxiii	xi
xviii	10	b	iiii Id.			x	xxiiii	vii	xxv	xii
vii	11	c	iii Id.	Sol in Tauro.		xi	xxvi	viii	xxvii	xiii
	12	d	pꝛid. Id.			xii	xxviii	ix	xxix	Jam. 1.
xv	13	e	Idus.			xiii	xxx	x	xxxi	ii
iiii	14	f	xviii kl.	Vaii		xiiii	2. King. 1.	xi	2. Kin. 2.	iii
	15	g	xvii kl.			xv	iii	xii	iiii	iiii
xii	16	A	xvi kl.			xvi	v	xiii	vi	v
i	17	b	xv kl.			xvii	vii	xiiii	viii	1. Pet. 1.
	18	c	xiiii kl.			xviii	ix	xv	x	ii
ix	19	d	xiii kl.	Alphege.		xix	xi	xvi	xii	iii
	20	e	xii kl.			xx	xiii	xvii	xiiii	iiii
xvii	21	f	xi kl.			xxi	xv	xviii	xvi	v
vi	22	g	x kl.			xxii	xvii	xix	xviii	2. Pet. 1.
	23	A	ix kl.	S. George.		xxiii	xix	xx	xx	ii
xiiii	24	b	viii kl.			xxiiii	xxi	xxi	xxii	iii
iii	25	c	vii kl.	Marke Euang.		xxv	Eccle. 4.	xxii	Eccles. 5.	1. Joh. 1.
	26	d	vi kl.			xxvi	2. Kin. 23.	xxiii	2. Kin. 24.	ii
ii	27	e	v kl.			xxvii	3. Kin. 1.	xxiiii	3. Kin. 2.	iii
	28	f	iiii kl.			xxviii	iii	xxv	iiii	iiii
xix	29	g	iii kl.			xxix	v	xxvi	vi	v
viii	30	A	pꝛid. kl.			xxx	vii	xxvii	viii	2. 3. Joh.

May hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 4. min. 36. / 7. min. 24. }

						Pslme	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	b	Kalend.		Philip and Iacob.	i	Eccle. 7.	Acts. 8.	Eccles. 9.	Jude. 2.
xvi	2	c	vi	No.		ii	3. King. 9.	xxviii	3. Kin. 20.	Rom. 2.
v	3	d	v	No.	In. of the Crosse.	iii	xi	Matt. 1.	xii	ii
	4	e	iiii	No.		iiii	xiii	ii	xiiii	iii
xiii	5	f	iii	No.		v	xv	iii	xvi	iiii
ii	6	g	prid.	No.	John Euang.	vi	xvii	iiii	xviii	v
	7	A	Nonas.			vii	xix	v	xx	vi
x	8	b	viii	Id.		viii	xxi	vi	xxii	vii
xviii	9	c	vii	Id.		ix	4. King. 1.	vii	4. Kin. 24.	viii
vii	10	d	vi	Id.		x	iii	viii	iiii	ix
	11	e	v	Id.		xi	v	ix	vi	x
	12	f	iiii	Id.	Sol in Geminis	xii	vii	x	viii	xi
xv	13	g	iii	Id.		xiii	ix	xi	x	xii
iiii	14	A	prid.	Id.		xiiii	xi	xii	xii	xiii
	15	b	Idus.			xv	xiii	xiii	xiiii	xiiii
xii	16	c	xvii	kl.	Junii.	xvi	xv	xiiii	xvi	xv
i	17	d	xvi	kl.		xvii	xvii	xv	xviii	xvi
	18	e	xv	kl.		xviii	xix	xvi	xx	1. Cor. 1.
x	19	f	xiiii	kl.	Dunstane.	xix	xxi	xvii	xxii	ii
	20	g	xiii	kl.		xx	xxiii	xviii	xxiiii	iii
xvii	21	A	xii	kl.		xxi	xxv	xix	1. Esdr. 2.	iiii
vi	22	b	xi	kl.		xxii	1. Esdr. 3.	xx	iiii	v
	23	c	x	kl.		xxiii	v	xxi	vi	vi
xiiii	24	d	ix	kl.		xxiiii	vii	xxii	ix	vii
iii	25	e	viii	kl.		xxv	2. Esdr. 1.	xxiii	2. Esdr. 2.	viii
	26	f	vii	kl.	Augustine.	xxvi	iiii	xxiiii	v	ix
ii	27	g	vi	kl.		xxvii	vi	xxv	viii	x
	28	A	v	kl.		xxviii	ix	xxvi	x	xi
xix	29	b	iiii	kl.		xxix	xiii	xxvii	Ester 1.	xii
viii	30	c	iii	kl.		xxx	Ester 2.	xxviii	iii	xiii
xvi	31	d	prid.	kl.		xxxi	iiii	Mark. 1.	v	xiiii

...slunechath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 3. min. 34. / 8. min. 26. }

					Psalmes.	¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
b	1	e	Kalend.		i	Ester 6.	Mar. 2.	Ester 7.	1. Cor. 15.
	2	f	iiii No.		ii	viii	iii	ix	xvi
xiii	3	g	iii No.	Nichomede.	iii	Job. 1.	iiii	Job 2.	2. Cor. 1.
ii	4	A	prid. No.		iiii	iii	v	iiii	ii
	5	b	Nonas.	Bonifface.	v	v	vi	vi	iii
x	6	c	viii Id.		vi	vii	vii	viii	iiii
xviii	7	d	vii Id.		vii	ix	viii	x	v
vii	8	e	vi Id.		viii	x	ix	xii	vi
	9	f	v Id.		ix	xiii	x	xiiii	vii
	10	g	iiii Id.		x	xv	xi	xvi	viii
xv	11	A	iii Id.	Barnabe.	xi	Eccle. 10.	Acts. 4.	Eccle. 12.	Acts. 15.
iiii	12	b	prid. Id.	Sol in Cancro.	xii	Job 17. 18	Mar. 12.	Job 19.	2. Cor. 9.
	13	c	Idus.	Solst. æstiuum.	xiii	xx	xiii	xxi	x
xii	14	d	xviii kl.	Julii.	xiiii	xxii	xiiii	xxiii	xi
i	15	e	xvii kl.		xv	xxiiii. 25.	xv	xxvi. 27.	xii
	16	f	xvi kl.		xvi	xxviii	xvi	xxix	xiii
ix	17	g	xv kl.		xvii	xxx	Luke 1.	xxxi	Galat. 1.
	18	A	xiiii kl.		xviii	xxxii	ii	xxxiii	ii
xvii	19	b	xiii kl.	Nati. K. Iames.	xix	xxxiiii.	iii	xxxv	iii
vi	20	c	xii kl.	Edward.	xx	xxxvi	iiii	xxxvii	iiii
	21	d	xi kl.		xxi	xxxviii	v	xxxix	v
xiiii	22	e	x kl.		xxii	xl	vi	xli	vi
xi	23	f	ix kl.	Fast.	xxiii	xlii	vii	Prou. 1.	Ephes. 1.
	24	g	viii kl.	Iohn Baptist.	xxiiii	Mala. 3.	Matt. 3.	Mala. 4.	Mat. 14
xi.	25	A	vii kl.		xxv	Prou. 2.	Luke 8.	Prou. 3.	Ephes. 2.
	26	b	vi kl.		xxvi	iiii	ix	v	iii
xix	27	c	v kl.		xxvii	vi	x	vii	iiii
	28	d	iiii kl.	Fast.	xxviii	viii	xi	ix	v
viii	29	e	iii kl.	S. Peter Apost.	xxix	Eccle. 15.	Acts. 3.	Eccle. 19.	Acts. 4.
xvi	30	f	prid. kl.		xxx	Prou. 10.	Luke 12.	Prou. 11.	Ephes. 6.

July hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / setteth } houre { 4. min. 34. / 7. min. 26. }

						Psalmes.	Morning prayer.		Evening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
b	1	g	Kalend.	Visit. of Mary.	i		Prou. 12.	Luke 13.	Prou. 13.	John 2.
	2	A	vi Non.		ii		cliiii	cviiii	cx	ii
xiii	3	b	v Non.	Martin.	iiii		cxvi	cxv	cxii	iii
ii	4	c	iiii Non.		iiii		cxviii	cxvi	cxx	iiii
	5	d	iii Non.		v		cxx	cxvii	cxxi	Ecclo. 1.
x	6	e	prid. Non.	Dogdayes.	vi		cxxii	cxviii	cxxii	ii
xviii	7	f	Nonas.		vii		cxxiiii	cxix	cxxv	iii
vii	8	g	viii Id.		viii		cxxvi	cxx	cxxvii	iiii
	9	A	vii Id.		ix		cxxviii	cxxi	cxxx	1. Ihes. 1.
	10	b	vi Id.		x		cxxxi	cxxii	Eccle. 1.	ii
xv	11	c	v Id.		xi		Eccle. 2.	cxxiii	iii	iii
iiii	12	d	iiii Id.	Sol in Leone.	xii		iiii	cxxiiii	v	iiii
	13	e	iii Id.		xiii		vi	Iohn 1.	vii	v
xi	14	f	prid. Id.		xiiii		viii	ii	x	2. Thes. 2.
i	15	g	Idus.	Swithune.	xv		x	iii	xi	ii
ix	10	A	xviii Kl.	Auguſti.	xvi		xii	iiii	Iere. 1.	iii
	17	b	xvi Kl.		xvii	Iere. 2.	v	iii	1. Tim. 1.	
	18	c	xv Kl.		xviii	iiii	vi	v	ii. iii	
xviii	19	d	xiiii Kl.		xix	vi	vii	vii	iiii	
vi	20	e	xiii Kl.	Margaret.	xx	viii	viii	ix	v	
	21	f	xii Kl.		xxi	x	ix	xi	vi	
xiii	22	g	xi Kl.	Magdalene.	xxii	xii	x	xiii	2. Tim. 1.	
iii	23	A	x Kl.		xxiii	xiiii	xi	xv	ii	
	24	b	ix Kl.	Iacob.	xxiiii	xvi	xii	xvii	iii	
xi	25	c	viii Kl.	Iames Apoſtle.	xxv	Eccle. 21.	xiii	Eccle. 29.	iiii	
xix	26	d	vii Kl.	Anne.	xxvi	Iere. 18.	xiiii	Iere. 19.	Titus 1.	
viii	27	e	vi Kl.		xxvii	xx	xv	xxi	ii. iii	
	28	f	v Kl.		xxviii	xxii	xvi	xxiii	Philem.	
xvi	29	g	iiii Kl.		xxix	xxiiii	xvii	xxv	Heb. 1.	
	30	A	iii Kl.		xxx	xxvi	xviii	xxvii	ii	
b	31	b	prid. Kl.		xxxi	xxviii	xix	xxix	iii	

Auguſt hath xxxj. dayes.

The Moone xxx.

Sunne { riſeth / falleth } { 4. houre / 7. houre } { 4. min. 35. / 7. min. 26. }

					Pſalmes.	¶ Morning prayer,		¶ Euening prayer,	
						1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
xiii	1	c	Kalend.	Lammas.	i	Jere. 30.	John 20.	Jere. 31.	Heb. 4.
ii	2	d	iiii. No.		ii	xxxii	xxi	xxxiii	v
	3	e	iii No.		iii	xxxiiii	Acts. 1.	xxxv	vi
x	4	f	pꝛid. No.		iiii	xxxvi	ii	xxxvii	vii
xviiii	5	g	Nonas.		v	xxxviii	iii	xxxix	viii
vii	6	a	viii Id.	Transfigurat.	vi	xl	iiii	xli	ix
	7	b	vii Id.	Name of Jeſus.	vii	xlii	v	xliii	x
	8	c	vi Id.		viii	xliiii	vi	xlv. xlvi.	xi
xv	9	d	v Id.		ix	xlvii	vii	xlviii	xii
iiii	10	e	iiii Id.	Laurence.	x	xlix	viii	l	xiii
	11	f	iii Id.		xi	li	ix	lii	Jam. 1.
xi	12	g	pꝛid. Id.	Sol in Virgine.	xii	Lam. 1.	x	Lam. 2.	ii
	13	a	Idus.		xiii	iii	xi	iiii	iii
xix	14	b	xix kl.	Septembꝛis.	xiiii	v	xii	Ezek. 2.	iiii
x	15	c	xviii kl.		xv	Ezek. 3.	xiii	vi	v
	16	d	xvii kl.		xvi	vii	xiiii	xiii	1. Pet. 1.
xviii	17	e	xvi kl.		xvii	xiiii	xv	xviii	ii
vi	18	f	xv kl.		xviii	xxiii	xvi	xxiiii	iii
	19	g	xiiii kl.		xix	Dan. 1.	xvii	Dan. 2.	iiii
xiii	20	a	xiii kl.		xx	iii	xviii	iiii	v
iii	21	b	xii kl.		xxi	v	xix	vi	2. Pet. 1.
	22	c	xi kl.		xxii	vii	xx	viii	ii
xi	23	d	x kl.	Faſt.	xxiii	ix	xxi	x	iii
xix	24	e	ix kl.	Barthol. Apoſt.	xxiiii	Eccliu. 25	xxii	Eccl. 29.	1. Joh. 1.
viii	25	f	viii kl.		xxv	Dan. 11.	xxiii	Dan. 12.	ii
	26	g	vii kl.		xxvi		xxiiii	xxiiii	iii
xvi	27	a	vi kl.		xxvii	Oſe 1.	xxv	Oſe. ii. iii.	iiii
v	28	b	v kl.	Auguſtine.	xxviii	iiii	xxvi	v. vi.	v
	29	c	iiii kl.	Behead. of Joh.	xxix	vii	xxvii	viii	2. 3. Joh.
	30	d	iii kl.		xxx	ix	xxviii	x	Jude 1.
xviii	31	e	pꝛid. kl.		xxx	xi	Mark. 1.	xii	Rom. 1.

Note, that the 13. of Daniel, touching the Hiſtory of Suſanna, is to be read vntill theſe words: And King Aſtyages, &c.

September hath xxx. dayes.

The Moone xxix.

Sunne { riseth / falleth } houre { 5. min. 36. / 6. min. 24. }

					Psalmes.	¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
ii	1	f	Kalend.	Giles.	i	Ose. 13.	Mat. 2.	Ose. 14.	Rom. 2.
	2	g	iiii. No.		ii	Joel. 1.	iii	Joel. 2.	iii
x	3	A	iii No.		iii	iii	iiii	Amos. 1.	iiii
xviii	4	b	mid. No.		iiii	Amos 2.	v	iii	v
vii	5	c	Nonas.	Dogdayes end.	v	iiii	vi	v	vi
	6	d	viii Id.		vi	vi	vii	vii	vii
	7	e	vii Id.	Enurchus bish.	vii	viii	viii	ix	viii
xv	8	f	vi Id.	Nati. of Mary.	viii	Abdi. 1.	ix	Jonas 1.	ix
iiii	9	g	v Id.		ix	Jona. 2. 3	x	iiii	x
	10	A	iiii Id.		x	Miche. 1.	xi	Mich. 2.	xi
xii	11	b	iii Id.		xi	iii	xii	iiii	xii
i	12	c	mid. Id.	Sol in Libra.	xii	v	xiii	vi	xiii
ix	13	d	Idus.		xiii	vii	xiiii	Naum 1.	xiiii
	14	e	xviii kl.	Holy Crosse.	xiiii	Naum. 2.	xv	iii	xv
	15	f	xvii kl.	Æquinoctium.	xv	Abac. 1.	xvi	Abac. 2.	xvi
xviii	16	g	xvi kl.	Autumnale.	xvi	iii	xvii	Soph. 1.	1. Cor. 1.
vi	17	A	xv kl.	Lambert.	xvii	Soph. 2.	xviii	iii	ii
	18	b	xiiii kl.		xviii	Agge. 1.	xix	Agge. 2.	iii
xiiii	19	c	xiii kl.		xix	Zach. 1.	xx	Zach. 2. 3.	iiii
iii	20	d	xii kl.	Fast.	xx	4. 5.	xxi	vi	v
	21	e	xi kl.	S. Matthew.	xxi	Eccle. 35.	xxii	Eccle. 38.	vi
xi	22	f	x kl.		xxii	Zach. 7.	xxiii	Zach. 8.	vii
xix	23	g	ix kl.		xxiii	ix	xxiiii	x	viii
viii	24	A	viii kl.		xxiiii	xi	xxv	xii	ix
	25	b	vii kl.		xxv	xiii	xxvi	xiiii	x
	26	c	vi kl.	Cyprian.	xxvi	Mal. 1.	xxvii	Mal. 2.	xi
xvi	27	d	v kl.		xxvii	iii	xxviii	iiii	xii
v	28	e	iiii kl.		xxviii	Tob. 1.	Mark. 1.	Tob. 2.	xiii
xiii	29	f	iii kl.	S. Michael.	xxix	Eccle. 39.	ii	Eccli. 42.	i
ii	30	g	mid. kl.	Hierome.	xxx	Tob. 3.	iii	Tob. 4.	xv

October hath xxxj. dayes.

The Moone xxx.

Sunne riseth / Sunne falleth	hour		Pſalmes	¶Morning prayer.		¶Euening prayer.	
				1. Leſſon.	2. Leſſon.	1. Leſſon.	2. Leſſon.
1	A	Kalend.	Remige.	i	* *	Mark.4.	Tobit.6.	1. Cor. 16.
2	b	vi No.		ii	Tob.7.	v	viii	2. Cor.1.
3	c	v No.		iii	ix	vi	x	ii
4	d	iiii No.		iiii	xi	vii	xii	iii
5	e	iii No.		v	xiii	viii	xiiii	iiii
6	f	prid. No.	Faith.	vi	Judit.1.	ix	Judit.2.	v
7	g	Nonas.		vii	iii	x	iiii	vi
8	A	viii Id.		viii	v	xi	vi	vii
9	b	vii Id.	Denis.	ix	vii	xii	viii	viii
10	c	vi Id.		x	ix	xiii	x	ix
11	d	v Id.		xi	xi	xiiii	xii	x
12	e	iiii Id.	Sol in Scorpio.	xii	xiii	xv	xiiii	xi
13	f	iii Id.	Edward.	xiii	xv	xvi	xvi	xii
14	g	prid. Id.		xiiii	Wild.1.	Luk.di.1.	wild.2.	xiii
15	A	Idus.		xv	iii	di.1.	iiii	Galat.1.
16	b	xvii kl.	Nouembris.	xvi	v	ii	vi	ii
17	c	xvi kl.	Etheldrede.	xvii	vii	iii	viii	iii
18	d	xv kl.	Luke Euang.	xviii	Eccle.51.	iiii	Job.1.	iiii
19	e	xiiii kl.		xix	Wild.9.	v	Wild.10.	v
20	f	xiii kl.		xx	xi	vi	xii	vi
21	g	xii kl.		xxi	xiii	vii	xiiii	Ephes.1.
22	A	xi kl.		xxii	xv	viii	xvi	ii
23	b	x kl.		xxiii	xvii	ix	xviii	iii
24	c	ix kl.		xxiiii	xix	x	Eccli.1.	iiii
25	d	viii kl.	Crispine.	xxv	Eccli.2.	xi	iii	v
26	e	vii kl.		xxvi	iiii	xii	v	vi
27	f	vi kl.	Fast.	xxvii	vi	xiii	xvii	Phil.1.
28	g	v kl.	Simon and Iude.	xxviii	Job 24.25	xiiii	Job 42.	ii
29	A	iiii kl.		xxix	Eccli.8.	xv	Eccli.9.	iii
30	b	iii kl.		xxx	x	xvi	xi	iiii
31	c	prid. kl.	Fast.	xxxi	xii	xvii	xii	Colos.1.

** Note that the 6. of Exodus is to be read the firſt of October at Morning prayer, vnto theſe words, Theſe be the heads, &c.

November hath xxx. dayes.

The Moone xxix.

Sunne riseth 7. min. 23. / Sunne falleth houre 4. min. 37.

						Psalmes	¶ Morning prayer.		¶ Euening prayer.	
							1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
f	1	d	Kalend.	All Saints.		i	Wisd. 3.	He. 11. 12	Wisd. 5.	Reu. 19.
	2	e	iiii. No.			ii	Eccles. 14.	Luke 18.	Eccle. 15.	Colos. 2.
xviii	3	f	iii No.			iii	xvi	xix	xvii	iii
vii	4	g	pꝛid. No.			iiii	xviii	xx	xix	iiii
	5	A	Nonas.			v	xx	xxi	xxi	1. Thes. 1.
xv	6	b	viii Id.	Leonard.		vi	xxii	xxii	xxiii	ii
iiii	7	c	vii Id.			vii	xxiiii	xxiii	xxv * *	iii
	8	d	vi Id.			viii	xxvii	xxiiii	xxviii	iiii
xii	9	e	v Id.			ix	xxix	Joh. 1.	xxx	v
f	10	f	iiii Id.			x	xxxi	ii	xxxii	2. Thes. 1.
i	11	g	iii Id.	S. Mareine.		xi	xxviii	iii	xxxiiii	ii
	12	A	pꝛid. Id.	Sol in Sagit.		xii	xxxv	iiii	xxxvi	iii
	13	b	Idus.	Brice.		xiii	xxxvii	v	xxxviii	1. Tim. 1.
xvii	14	c	xviii kl.	Decembꝛis.		xiiii	xxxix	vi	xl	ii. iii.
vi	15	d	xvii kl.	Machute.		xv	xli	vii	xlii	iiii
	16	e	xvi kl.			xvi	xliii	viii	xliiii	v
xiiii	17	f	xv kl.	Hugh bishop.		xvii	xlv	ix	* *	vi
iii	18	g	xiiii kl.			xviii	xlvii	x	xlviii	2. Tim. 1.
	19	A	xiii kl.			xix	xlix	xi	l	ii
xi	20	b	xii kl.	Edmund king.		xx	li	xii	Baruc. 1.	iii
xix	21	c	xi kl.			xxi	Baruc. 2.	xiii	iii	iiii
viii	22	d	x kl.			xxii	iiii	xiiii	v	Titus 1.
	23	e	ix kl.	Cicilie.		xxiii	vi	xv	Esay 1.	ii. iii.
	24	f	viii kl.	Clement.		xxiiii	Esay 2.	xvi	iii	Philem.
xvi	25	g	vii kl.			xxv	viii	xvii	v	Hebꝛ. 1.
v	26	A	vi kl.	Katherine.		xxvi	vi	xviii	vii	ii
	27	b	v kl.			xxvii	viii	xix	ix	iii
xiii	28	c	iiii kl.			xxviii	x	xx	xi	iiii
ii	29	d	iii kl.	Fast.		xxix	xii	xxi	xiii	v
i	30	e	pꝛid. kl.	Andrew Apost.		xxx	Prou. 20.	Acts 1.	Prou. 21.	vi

* * Note that the beginning of the 26. Chapter of Ecclesiasticus (vxor) But when one is, &c. must be read with the 25. Chapter.

* * Note that the 46. Chapter of Ecclesiasticus, is to be read unto these words, After this he told, &c.

December hath xxxj. dayes.

The Moone xxx.

Sunne { riseth / falleth } houre { 7.min.12. / 4.min.48. }

						¶ Morning prayer.		¶ Euening prayer.	
						1. Lesson.	2. Lesson.	1. Lesson.	2. Lesson.
	1	f	Kalend.		i	Esay 14.	Acts 2.	Esay 15.	Heb. 7.
xviii	2	g	iiii No.		ii	xvi	iii	xvii	viii
vii	3	a	iii No.		iii	xviii	iiii	xix	ix
	4	b	prid. No.		iiii	xx. xxi.	v	xxii	x
xv	5	c	Nonas.		v	xxiii	vi	xxiiii	xi
iiii	6	d	viii Id.	Nicolas bishop.	vi	xxv	di. 7.	xxvi	xii
	7	e	vii Id.		vii	xxvii	di. 7.	xxviii	xiii
xii	8	f	vi Id.	Conc. of Mary.	viii	xxix	viii	xxx	Jan. 1.
i	9	g	v Id.		ix	xxxi	ix	xxxii	ii
	10	a	iiii Id.		x	xxxiii	x	xxxiiii	iii
ix	11	b	iii Id.		xi	xxxv	xi	xxxvi	iiii
	12	c	pri. Id.	Sol in Capricor.	xii	xxxvii	xii	xxxviii	v
xvii	13	d	Idus.	Lucy virgin.	xiii	xxxix	xiii	xl	1. Pet. 1.
	14	e	xix kl.	Januarii.	xiiii	xli	xiiii	xlii	ii
vi	15	f	xviii kl.		xv	xliii	xv	xliiii	iii
xiiii	16	g	xvii kl.	O sapientia.	xvi	xlv	xvi	xlvi	iiii
ii	17	a	xvi kl.		xvii	xlvii	xvii	xlviii	v
	18	b	xv kl.		xviii	xlix	xviii	l	2. Pet. 1.
xi	19	c	xiiii kl.		xix	li	xix	lii	ii
xix	20	d	xiii kl.	Fast.	xx	liii	xx	liiii	iii
	21	e	xii kl.	Thomas Apost.	xxi	Psa. 23.	xxi	Prou. 24.	1. Joh. 1.
viii	22	f	xi kl.		xxii	Esay 50.	xxii	Esay 56.	ii
	23	g	x kl.		xxiii	lvii	xxiii	lviii	iii
xvi	24	a	ix kl.	Fast.	xxiiii	lix	xxiiii	lx	iiii
v	25	b	viii kl.	Christmas.	xxv	Esay 9.	Luk. 2.	Esay 7.	Titus 3.
	26	c	vii kl.	S. Stephen.	xxvi	Prou. 28.	Acts 6. 7.	Eccle. 4.	Acts 7.
xiii	27	d	vi kl.	S. Iohn.	xxvii	Eccles. 5.	Reuel. 1.	Eccles. 6.	Rev. 22.
ii	28	e	v kl.	Innocents.	xxviii	Jere. 31.	Acts 25.	Wisd. 1.	1. Joh. 5.
	29	f	iiii kl.		xxix	Esay 61.	xxvi	Esay 62.	2. Joh.
x	30	g	iii kl.		xxx	lxiii	xxvii	lxiiii	3. Joh.
	31	a	pri. kl.	Siluester.	xxxi	lxv	xxviii	lxvi	Jude 1.

Septuageſima Sexageſima Quinquageſima Quadrageſima	before Eaſter	iv viii vii vi	weekes.
Rogations Whitſunday Trinitie Sunday	after Eaſter	v vii iiii	weekes.

These to be obſerued for Holy dayes, and none other.

That is to ſay: All Sundayes in the yeere. The dayes of the feaſtes of the Circumciſion of our Lord Jeſus Chriſt. Of the Epiphanie. Of the Puriſication of the bleſſed Virgin. Of S. Matthias the Apoſtle. Of the Annunciation of the bleſſed virgin. Of S. Marke the Euangeliſt. Of S. Philip and Jacob the Apoſtles. Of the Aſcenſion of our Lord Jeſus Chriſt. Of the Natiuitie of S. John Baptiſt. Of S. Peter the Apoſtle. Of S. James the Apoſtle. Of S. Bartholomew the Apoſtle. Of S. Matthew the Apoſtle. Of S. Michael the Archangel. Of S. Luke the Euangeliſt. Of S. Simon and Jude the Apoſtles. Of All Saints. Of S. Andrew the Apoſtle. Of S. Thomas the Apoſtle. Of the Natiuitie of our Lord. Of S. Steuen the Martyr. Of S. John the Euangeliſt. Of the holy Innocents.

A briefe declaration when euery Terme beginneth and endeth.

Be it knowne, that Eaſter Terme beginneth alwayes the 18. day after Eaſter, reckoning Eaſter day for one: and endeth the Munday next after the Aſcenſion day.

Trinitie Terme beginneth 12. dayes after Whitſunday, and continueth 10 dayes.

Michaelmas Terme beginneth the 9. or 10. day of October, and endeth the 28. day of Nouember.

Hilary Terme beginneth the 23. or 24. day of January, and endeth the 12. or 13. day of February.

¶ In Eaſter Terme on the Aſcenſion day: in Trinitie Terme on the Natiuitie of S. John Baptiſt: in Michaelmas Terme, on the feaſt of All Saints: in Hilary Terme, on the feaſt of the Puriſication of our Lady, the Kings Iudges of Weſtminſter doe not vſe to ſit in Iudgement, nor vpon any Sundayes.

¶ The order where Morning and Euening prayer ſhall be vſed and ſaid.

THe Morning and Euening prayer ſhalbe vſed in the accuſtomed place of the Church, Chappell, or Chauncell, except it ſhall be otherwiſe determined by the Ordinarie of the place: And the Chancels ſhall remaine as they haue done in times paſt.

And here is to be noted, that the Miniſter at the time of the Communion, and at other times in his Miniſtration, ſhall vſe ſuch ornaments in the Church, as were in vſe by authoritie of Parliament, in the ſecond yeere of the Reigne of Edward the ſixt, according to the Acte of Parliament ſet in the beginning of this Booke.

¶ An order for Morning Prayer dayly *throughout the yeere.*

AT the beginning both of Morning prayer, and likewiſe of Euening prayer, the Miniſter ſhall reade with a loude voice ſome one of theſe Sentences of the Scriptures that follow. And then he ſhall ſay that which is written after the ſaid Sentences.

AT what time ſoeuer a ſinner doeth repent him of his ſinne from the bottome of his heart, I will put all his wickednes out of my remembrance, ſayth the Lord. Ezek. 18.

I doe know mine owne wickednes, and my ſinne is alway againſt me. Pſal. 51.

Turne thy face away from our ſinnes, O Lord, and blot out all our offences. Pſal. 51.

A ſorowfull ſpirit is a ſacrifice to God: deſpiſe not O Lord humble and contrite hearts. Pſal. 51.

Rent your hearts and not your garments, and turne to the Lord your God, becauſe he is gentle and mercifull, he is patient, and of much mercy, and ſuch a one that is ſorry for your afflictions. Ioel 2.

Morning prayer.

Dan. 9. To thee, O Lord God, belongeth mercy and forgiuenesse, for wee haue gone away from thee, and haue not hearkened to thy voice, whereby we might walke in thy Lawes which thou hast appointed for vs.

Iere. 10. Correct vs, O Lord, and yet in thy iudgement, not in thy fury, lest we should be consumed and brought to nothing.

Matth. 3. Amend your liues, for the kingdome of God is at hand.

Luke 15. I will goe to my Father, and say to him, Father, I haue sinned against heauen, and against thee: I am no more worthy to be called thy sonne.

Psal. 143. Enter not into iudgement with thy seruants, O Lord: for no flesh is righteous in thy sight.

1. Iohn 1. If wee say that we haue no sinne, wee deceiue our selues, and there is no trueth in vs.

Dearly beloued brethren, the Scripture moueth vs in sundry places, to acknowledge and confesse our manifold sinnes and wickednesse, and that wee should not dissemble nor cloake them before the face of Almighty God our heauenly Father, but confesse them with an humble, lowly, penitent and obedient heart, to the ende that wee may obtaine forgiuenesse of the same by his infinite goodnesse and mercie. And although we ought at all times humbly to acknowledge our sinnes before God: yet ought we most chiefly so to doe, when wee assemble and meet together, to render thankes for the great benefites that wee haue receiued at his hands, to set forth his most worthy praise, to heare his most holy word, and to aske those things which be requisite and necessary, as well for the body as the soule. Wherefore I pray and beseech you as many as be heere present, to accompany me with a pure heart and humble voice, vnto the Throne of the heauenly grace, saying after me.

A generall

Morning prayer.

A generall Confession to be said of the whole Congregation after the Minister, kneeling.

ALmighty and most mercifull Father, wee haue erred and strayed from thy wayes like lost sheepe, wee haue followed too much the deuices and desires of our owne hearts, we haue offended against thy holy Lawes, We haue left vndone those things which we ought to haue done, and wee haue done those things which wee ought not to haue done, & there is no health in vs: but thou, O Lord, haue mercy vpon vs miserable offenders, spare thou them, O God, which confesse their faults, restore thou them that be penitent, according to thy promises declared vnto mankinde, in Christ Jesu our Lord: and graunt, O most mercifull Father, for his sake, that wee may hereafter liue a godly, righteous, and sober life, to the glory of thy holy Name. Amen.

The absolution or remission of sinnes to be pronounced by the Minister alone.

ALmighty God, the Father of our Lord Jesus Christ, which desireth not the death of a sinner, but rather that he may turne from his wickednesse and liue, and hath giuen power and commandement to his Ministers, to declare and pronounce to his people being penitent, the absolution and remission of their sinnes: he pardoneth and absolueth all them which truely repent, and vnfainedly beleeue his holy Gospel. Wherefore wee beseech him to grant vs true repentance and his holy Spirit, that those things may please him which we doe at this present, and that the rest of our life hereafter may be pure and holy, so that at the last wee may come to his eternall ioy, through Jesus Christ our Lord.

The people shall answere.

Amen.

Morning prayer.

Then ſhall the Miniſter begin the Lords prayer with a loude voice.

OUr Father which art in heauen, hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And leade vs not into temptation, but deliuer vs from euill.

Then likewiſe he ſhall ſay.

O Lord open thou our lips.

Anſwere.

And our mouth ſhall ſhew forth thy praiſe.

Prieſt.

O God make ſpeed to ſaue vs.

Anſwere.

O Lord make haſte to helpe vs.

Prieſt.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.
Praiſe ye the Lord.

Then ſhall be ſaid or ſung this Pſalme following.

Venite exultemus Domino. Pſal. 95.

COme, let vs ſing vnto the Lord: let vs heartily reioyce in the ſtrength of our ſaluation.

Let vs come before his preſence with thankeſgiuing: and ſhew our ſelues glad in him with Pſalmes.

For the Lord is a great God: and a great King aboue all gods.

In his hand are all the corners of the earth: and the ſtrength of the hilles is his alſo.

The Sea is his, and hee made it: and his hands prepared the dry land.

O come, let vs worſhip and fall downe: and kneele before the Lord our maker.

For hee is the Lord our God: and we are the people of his paſture,

pasture, and sheepe of his hands.

To day if ye will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

When your fathers tempted me: prooued me, and saw my workes.

Fortie yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not known my wayes.

Unto whom I sware in my wrath: that they should not enter into my rest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Then shall follow certaine Psalmes in order, as they be appointed in a Table made for that purpose, except there be proper Psalmes appointed for that day. And at the end of euery Psalme throughout the yere, and likewise in the end of *Benedictus*, *Benedicite*, *Magnificat*, and *Nunc dimittis* shall be repeated.

Glory be to the Father, &c. As it was in the, &c.

Then shall be read two Lessons distinctly with a loude voice, that the people may heare. The first of the olde Testament. The second of the New, like as they be appointed in the Kalender, except there bee proper Lessons assigned for that day. The Minister that readeth the Lesson standing and turning him so, as hee may best be heard of all such as be present. And before euery Lesson, the Minister shall say thus, The first, second, third, or fourth Chapter of Genesis, or Exodus, Matthew, Marke, or other like, as is appointed in the Kalender. And in the end of euery Chapter he shall say, **Here endeth such a Chapter of such a Booke.**

And to the end the people may the better heare, in such places where they do sing, there shall the Lessons be sung in a plaine tune, after the maner of distinct reading: and likewise the Epistle and Gospel.

After the first Lesson, shall follow *Te Deum laudamus* in English, dayly throughout the whole yeere.

Morning prayer.

Te Deum laudamus.

WE praise thee, O God: wee knowledge thee to be the Lord.
All the earth doeth worship thee: the Father euerlasting.
To thee all Angels cry aloud: the heauens, and all the powers therein.
To thee Cherubin, and Seraphim: continually doe cry.
Holy, holy, holy: Lord God of Sabaoth.
Heauen and earth are full of the Maiestie: of thy glory.
The glorious company of the Apostles: praise thee.
The goodly fellowship of the Prophets: praise thee.
The noble armie of Martyrs: praise thee.
The holy Church throughout all the world: doeth knowledge thee.
The Father: of an infinite Maiestie.
Thine honourable true: and onely Sonne.
Also the holy Ghost: the Comforter.
Thou art the King of glory: O Christ.
Thou art the euerlasting Sonne: of the Father.
When thou tookest vpon thee to deliuer man: thou diddest not abhorre the Virgins wombe.
When thou hadst ouercome the sharpenesse of death: thou diddest open the kingdome of heauen to all beleeuers.
Thou sittest at the right hand of God: in the glory of the Father.
We beleeue that thou shalt come: to be our Iudge.
We therefore pray thee helpe thy seruants: whom thou hast redeemed with thy precious blood.
Make them to be numbred with thy Saints: in glory euerlasting.
O Lord saue thy people: and blesse thine heritage.
Gouerne them: and lift them vp for euer.
Day by day: we magnifie thee.
And we worship thy Name: euer world without end.
Vouchsafe (O Lord:) to keepe vs this day without sinne.

O Lord,

Morning prayer.

O Lord haue mercy vpon vs: haue mercy vpon vs.
O Lord let thy mercy lighten vpon vs: as our trust is in thee.
O Lord in thee haue I trusted: let me neuer be confounded.

Of this Canticle. Benedicite omnia opera, &c.

O All ye workes of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee Angels of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee heauens, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye waters that be aboue the firmament, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all ye powers of the Lord, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee Sunne and Moone, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O yee Starres of heauen, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſhowres and deaw, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee windes of God, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye fire and heat, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye winter and Summer, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye deawes and froſts, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye froſt and colde, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye yce and ſnow, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye nights and dayes, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye light and darkeneſſe, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye lightnings and clouds, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let the earth bleſſe the Lord: yea, let it praiſe him and magnifie him for euer.

O ye mountaines and hils, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O all yee greene things vpon the earth, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee welles, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee Seas and floods, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye whales, and all that mooue in the waters, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O all ye fowles of the ayre, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye beaſts and cattell, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O ye children of men, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O let Iſrael bleſſe the Lord: praiſe him and magnifie him for euer.

O yee Prieſts of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſeruants of the Lord, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O ye ſpirits and ſoules of the righteous, bleſſe ye the Lord: praiſe him and magnifie him for euer.

O yee holy and humble men of heart, bleſſe yee the Lord: praiſe him and magnifie him for euer.

O Ananias, Azarias, and Miſael, bleſſe ye the Lord: praiſe him and magnifie him for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhalbe: world without end. Amen.

And after the ſecond Leſſon, ſhall be vſed and ſaid Benedictus in Engliſh, as followeth.

Bleſſed

Morning prayer.

BLessed be the Lord God of Israel: for hee hath visited and redeemed his people. Benedictus.

And hath raised vp a mightie saluation for vs: in the house of his seruant Dauid.

As he spake by the mouth of his holy Prophets: which haue bene since the world began.

That wee should be saued from our enemies: and from the hands of all that hate vs.

To performe the mercy promised to our forefathers: and to remember his holy Couenant.

To performe the oath which hee sware to our forefather Abraham: that he would giue vs.

That we being deliuered out of the hands of our enemies: might serue him without feare.

In holinesse and righteousnesse before him: all the dayes of our life.

And thou childe shalt be called the Prophet of the Highest: for thou shalt goe before the face of the Lord to prepare his wayes.

To giue knowledge of saluation vnto his people: for the remission of their sinnes.

Through the tender mercy of our God: whereby the day spring from an high hath visited vs.

To giue light to them that sit in darkenesse, and in the shadow of death: and to guide our feete into the way of peace.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Or this C. Psalme.

BE ioyfull in the Lord all ye lands: serue the Lord with gladnesse, and come before his presence with a song. Iubilate Deo.

Be ye sure that the Lord hee is God: it is hee that hath made vs, and not we our selues, wee are his people, and the sheepe of his pasture.

O goe

Morning prayer.

O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankefull vnto him, and speake good of his Name.

For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then shall be said the Creede by the Minister and the people, standing.

I Beleeue in God the Father Almighty, maker of heauen and earth: and in Jesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgin Mary, suffered vnder Ponce Pilate, was crucified, dead and buried, hee descended into hell. The third day hee rose againe from the dead. Hee ascended into heauen, and sitteth on the right hand of God the Father Almightie. From thence hee shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

And after that, these prayers following, as well at Euening prayer, as at morning prayer, all deuoutly kneeling, the Minister first pronounciug with a loude voice.

The Lord be with you.

Answere.

And with thy spirit.

Minister.

¶ Let vs pray.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Then the Minister, Clerkes, and people, shall say the Lords prayer in English, with a loude voice.

Our Father which art in heauen, &c.

The

Morning prayer.

Then the Minister standing vp, shall say.

O Lord shew thy mercy vpon vs.

Answere.

And grant vs thy Saluation.

Priest.

O Lord saue the King.

Answere.

And mercifully heare vs when we call vpon thee.

Priest.

Indue thy Ministers with righteousnesse.

Answere.

And make thy chosen people ioyfull.

Priest.

O Lord saue thy people.

Answere.

And blesse thine inheritance.

Priest.

Giue peace in our time, O Lord.

Answere.

Because there is none other that fighteth for vs, but only thou, O God.

Priest.

O God make cleane our hearts within vs.

Answere.

And take not thy holy Spirit from vs.

Then shall follow three Collects. The first of the day, which shalbe the same that is appointed at the Communion. The second, for peace. The third for grace to liue well. And the two last Collects shall neuer alter, but daily be said at Morning prayer throughout all the yere, as foloweth.

The second Collect for peace.

O God, which art Authour of peace, and louer of concord, in knowledge of whom standeth our eternall life, whose seruice is perfect freedome: defend vs thy humble seruants in all assaults of our enemies, that we surely trusting in thy defence, may not feare the power of any aduersaries, through the might of Iesus Christ our Lord, Amen.

The

Euening prayer.

The third Collect for Grace.

O Lord our heauenly Father, Almightie and euerlasting God, which hast safely brought vs to the beginning of this day, defend vs in the same with thy mighty power, and grant that this day wee fall into no sinne, neither runne into any kinde of danger: but that all our doings may be ordered by thy gouernance, to doe alwayes that is righteous in thy sight, through Jesus Christ our Lord, Amen.

¶ An order for Euening prayer throughout the yeere.

The Priest shall say.

OUr Father which art in heauen, &c.

Then likewise he shall say.

O Lord open thou our lips.

Answere.

And our mouth shall shew foorth thy praise.

Priest.

O God make speed to saue vs.

Answere.

O Lord make haste to helpe vs.

Priest.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: World without end. Amen.

Praise ye the Lord.

Then the Psalmes in order as they be appointed in the Table for Psalmes, except there be proper Psalmes appointed for that day. Then a Lesson of the olde Testament, as it is appointed likewise in the Kalender, except there be proper Lessons appointed for that day. After that, *Magnificat* in English, as followeth.

My

Euening prayer.

MY soule doeth magnifie the Lord: and my spirit hath reioyced in God my Sauiour. Magnificat. Luk. 1.

For he hath regarded: the lowlines of his hand-mayden.

For behold from henceforth: all generations shall call me blessed.

For he that is mightie hath magnified me: and Holy is his Name.

And his mercy is on them that feare him: throughout all generations.

He hath shewed strength with his arme: he hath scattered the proud in the imagination of their hearts.

He hath put downe the mightie from their seate: and hath exalted the humble and meeke.

He hath filled the hungry with good things: and the rich he hath sent emptie away.

He remembring his mercy, hath holpen his seruant Israel: as he promised to our forefathers, Abraham, and his seed for euer.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Or else this Psalme.

OSing vnto the Lord a new song: for hee hath done marueilous things. Cantate Domino. Psal. 98.

With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

The Lord declared his saluation: his righteousnesse hath he openly shewed in the sight of the heathen.

Hee hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

Shew your selues ioyfull vnto the Lord, all ye lands: sing, reioyce, and giue thankes.

Praise

Euening prayer.

Praise the Lord vpon the harpe: sing to the harpe with a Psalme of Thankesgiuing.

With Trumpets also and shawmes: O shew your selues ioyfull before the Lord the King.

Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

Let the floods clap their hands, and let the hils be ioyfull together before the Lord: for he is come to iudge the earth.

With righteousnesse shall he iudge the world: and the people with equitie.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

Then a Lesson of the New Testament. And after that, Nunc dimittis in English, as followeth.

Nunc dimittis. Luk. 2. 29.

LOrd now lettest thou thy seruant depart in peace: according to thy word.

For mine eyes haue seene: thy saluation.

Which thou hast prepared: before the face of all people.

To bee a light to lighten the Gentiles: and to be the glory of thy people Israel.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shall be: world without end. Amen.

Or else this Psalme.

Deus misereatur. Psal. 67.

GOd be mercifull vnto vs, and bless vs: and shew vs the light of his countenance, and be mercifull vnto vs.

That thy way may bee knowen vpon earth: thy sauing health among all Nations.

Let the people praise thee, O God: yea, let all the people praise thee.

O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, and gouerne the Nations vpon earth.

Let

Euening prayer.

Let the people praise thee, O God: let all the people praise thee.

Then shall the earth bring foorth her encrease: and God, euen our owne God shall giue vs his blessing.

God shall blesse vs: and all the ends of the world shal feare him.

Glory be to the Father, and to the Sonne: and to the holy Ghost.

As it was in the beginning, is now, and euer shalbe: world without end. Amen.

Then shall follow the Creed with other prayers, as is before appointed at Morning prayer after Benedictus, and with three Collects. First of the day. The second for peace. The third for aide against all perils, as hereafter followeth: which two last Collects shall be daily said at Euening prayer without alteration.

The second Collect at Euening prayer.

O God, from whom all holy desires, all good counsailes, and all iust workes doe proceed: giue vnto thy seruants that Peace which the world cannot giue, that both our hearts may bee set to obey thy Commandements, and also that by thee wee being defended from the feare of our enemies, may passe our time in rest and quietnesse, through the merits of Jesus Christ our Sauiour. Amen.

The third Collect for aide against all perils.

LIghten our darkenesse we beseech thee, O Lord, and by thy great mercy defend vs from all perils and dangers of this night, for the loue of thy onely Sonne our Sauiour Jesus Christ. Amen.

In the Feasts of Christmas, the Epiphanie, Saint Matthie, Easter, the Ascension, Pentecost, Saint Iohn Baptist, Saint Iames, Saint Bartholomew, Saint Matthew, Saint Simon and Iude, Saint Andrew, and Trinity Sunday shall be sung or said, immediatly after *Benedictus*, this Confession of our Christian faith.

Whosoeuer

Quicunque vult.



Hosoever will be saved: before all things it is necessary that he holde the Catholike Faith.

Which Faith, except euery one doe keep holy and vndefiled: without doubt hee shall perish euerlastingly.

And the Catholique Faith is this: that we worship one God in Trinitie, and Trinitie in Unitie.

Neither confounding the persons: nor diuiding the substance.

For there is one person of the Father, another of the Sonne: and another of the holy Ghost.

But the Godhead of the Father, of the Sonne, and of the holy Ghost is all one: the glory equall, the Maiesty coeternall.

Such as the Father is, such is the Sonne: and such is the holy Ghost.

The Father vncreate, the Sonne vncreate: and the holy Ghost vncreate.

The Father incomprehensible, the Sonne incomprehensible: and the holy Ghost incomprehensible.

The Father eternall, the Sonne eternall: and the holy Ghost eternall.

And yet they are not three eternals: but one eternall.

As also there are not three incomprehensibles, nor three vncreated: but one vncreated, and one incomprehensible.

So likewise the Father is Almighty, the Sonne Almighty: and the holy Ghost Almighty.

And yet they are not three Almighties: but one Almighty.

So the Father is God, the Sonne is God: and the holy Ghost is God.

And yet they are not three Gods: but one God.

So likewise the Father is Lord, the Sonne Lord: and the holy Ghost Lord.

And yet not three Lords: but one Lord.

For like as we be compelled by the Christian veritie: to acknowledge euery Person by himselfe to be God and Lord,

So

Quicunque vult.

So are we forbidden by the Catholique Religion: to say there be three Gods, or three Lords.

The Father is made of none: neither created, nor begotten.

The Sonne is of the Father alone: not made, nor created, but begotten.

The holy Ghost is of the Father, and of the Sonne: neither made, nor created, nor begotten, but proceeding.

So there is one Father, not three Fathers, one Sonne, not three Sonnes: one holy Ghost, not three holy Ghosts.

And in this Trinitie none is afore or after other: none is greater or lesse then another.

But the whole three persons be coeternall together: and coequall.

So that in all things as is aforesaid: the Unitie in Trinitie, and the Trinitie in Unitie is to be worshipped.

Hee therefore that will be saued: must thus thinke of the Trinitie.

Furthermore it is necessarie to euerlasting saluation: that he also beleeue rightly in the incarnation of our Lord Jesus Christ.

For the right faith is, that we beleeue and confesse: that our Lord Jesus Christ the Sonne of God, is God and man.

God of the substance of the Father, begotten before the worlds: and man of the substance of his mother borne in the world.

Perfect God, and perfect man: of a reasonable soule, and humane flesh subsisting.

Equall to the Father as touching his Godhead: and inferiour to the Father touching his manhood.

Who although he be God and man: yet he is not two, but one Christ.

One, not by conuersion of the Godhead into flesh: but by taking of the manhood into God.

One altogether, not by confusion of substance: but by vnitie of person.

For as the reasonable soule and flesh is one man; so God and man is one Christ.

Who suffered for our saluation: descended into hell, rose againe the third day from the dead.

He ascended into heauen, he sitteth on the right hand of the Father, God Almighty: from whence he shall come to iudge the quicke and the dead.

At whose comming all men shall rise againe with their bodies: and shall giue account for their owne workes.

And they that haue done good, shall goe into life euerlasting: and they that haue done euill, into euerlasting fire.

This is the Catholique faith: which except a man beleeue faithfully, he cannot be saued.

Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

Thus endeth the order of Morning and Euening prayer throughout the whole yeere.

¶ Here

¶ Here followeth the Letanie, to be vſed vpon Sundayes, Wedneſdayes, and Fridayes, and at other times when it ſhalbe commanded by the Ordinarie.

O God the Father of heauen: haue mercy vpon vs miſerable ſinners.

O God the Father of heauen: haue mercie vpon vs miſerable ſinners.

O God the Sonne Redeemer of ỹ world: haue mercie vpon vs miſerable ſinners.

O God the Sonne redeemer of the world: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O God the holy Ghoſt proceeding from the Father and the Sonne: haue mercie vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercy vpon vs miſerable ſinners.

O holy, bleſſed, and glorious Trinitie, three perſons and one God: haue mercie vpon vs miſerable ſinners.

Remember not Lord our offences nor the offences of our forefathers, neither take thou vengeance of our ſinnes: ſpare vs good Lord, ſpare thy people whom thou haſt redeemed with thy moſt precious blood, & be not angry with vs for euer.

Spare vs good Lord.

From all euil and miſchiefe, from ſinne, from the crafts and aſſaults of the deuill, from thy wrath, and from euerlaſting damnation.

Good Lord deliuer vs.

From all blindneſſe of heart, from pride, vaine glory, and hypocriſie, from enuie, hatred, and malice, and all vncharitableneſſe.

Good Lord deliuer vs.

From fornication, and all other deadly ſinne, and from all the deceits of the world, the fleſh and the deuill.

Good Lord deliuer vs.

From lightning and tempeſt, from plague, peſtilence, and famine, from battell and murder, and from ſudden death.

The Letanie.

Good Lord deliuer vs.

From all ſedition and priuie conſpiracie, from all falſe doctrine and hereſie, from hardneſſe of heart, and contempt of thy Word and Commandement.

Good Lord deliuer vs.

By the myſterie of thy holy Incarnation, by thy holy Natiuitie and Circumciſion, by thy Baptiſme, Faſting, and Temptation.

Good Lord deliuer vs.

By thine agonie and blood Sweat, by thy Croſſe and Paſſion, by thy precious Death and Buriall, by thy glorious Reſurrection & Aſcenſion, & by the comming of the holy Ghoſt.

Good Lord deliuer vs.

In all time of our tribulation, in all time of our wealth, in the houre of death, and in the day of Iudgement.

Good Lord deliuer vs.

We ſinners doe beſeech thee to heare vs (O Lord God) and that it may pleaſe thee to rule and gouerne thy holy Church vniuerſally in the right way.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to keepe and ſtrengthen in the true worſhipping of thee, in righteouſnes and holineſſe of life, thy ſeruant James our moſt gratious King and gouernour.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to rule his heart in thy faith, feare, and loue, and that he may euermore haue affiance in thee, and euer ſeeke thy honour and glory.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to be his defender and keeper, giuing him the victorie ouer all his enemies.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to bleſſe and preſerue our Noble Prince Charles, Fredericke the Prince Electour Palatine, and the Lady Elizabeth his Wife.

We beſeech thee to heare vs good Lord.

That it may pleaſe thee to illuminate all Biſhops, Paſtours, and Miniſters of the Church, with true knowledge and vnderſtanding of thy Word, and that both by their

preaching

preaching and liuing they may set it foorth, and shew it accordingly.

We beseech thee to heare vs good Lord.

That it may please thee to endue the Lords of the Counsell, and all the Nobilitie, with grace, wisedome, and vnderstanding.

We beseech thee to heare vs, &c.

That it may please thee to bless and keepe the Magistrates, giuing them grace to execute Justice, and to maintaine truethe.

We beseech thee to heare vs, &c.

That it may please thee to bless and keepe all thy people.

We beseech thee to heare vs, &c.

That it may please thee to giue to all nations, vnitie, peace, and concord.

We beseech thee to heare vs, &c.

That it may please thee to giue vs an heart to loue & dread thee, and diligently to liue after thy commandements.

We beseech thee to heare vs, &c.

That it may please thee to giue to all thy people increase of grace, to heare meekely thy word, and to receiue it with pure affection, and to bring foorth the fruits of the Spirit.

We beseech thee to heare vs, &c.

That it may please thee to bring into the way of trueth, all such as haue erred, and are deceiued.

We beseech thee to heare vs, &c.

That it may please thee to strengthen such as doe stand, and to comfort and helpe the weake hearted, and to raise vp them that fall, and finally to beat downe Satan vnder our feet.

We beseech thee to heare vs, &c.

That it may please thee to succour, helpe, and comfort all that be in danger, necessitie, and tribulation.

We beseech thee to heare vs, &c.

That it may please thee to preserue all that trauaile by land or by water, all women labouring of childe, all sicke persons, and young children, and to shew thy pity vpon all prisoners and captiues.

We beseech thee to heare vs, &c.

The Letanie.

That it may please thee to defend and prouide for the fatherlesse children and widowes, and all that be desolate and oppressed.

We beseech thee to heare vs, &c.

That it may please thee to haue mercy vpon all men.

We beseech thee to heare vs, &c.

That it may please thee to forgiue our enemies, persecuters and slanderers, and to turne their hearts.

We beseech thee to heare vs, &c.

That it may please thee to giue and preserue to our vse the kindly fruits of the earth, so as in due time wee may enioy them.

We beseech thee to heare vs, &c.

That it may please thee to giue vs true repentance, to forgiue vs all our sinnes, negligences and ignorances, and to endue vs with the grace of thy holy Spirit, to amend our liues according to thy holy word.

We beseech thee to heare vs, &c.

Sonne of God we beseech thee to heare vs.

Sonne of God we beseech thee to heare vs.

O Lambe of God, that takest away the sinnes of the world.

Grant vs thy peace.

O Lambe of God, that takest away the sinnes of the world.

Haue mercy vpon vs.

O Christ heare vs.

O Christ heare vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Lord haue mercy vpon vs.

OUr Father which art in heauen, &c.
And leade vs not into temptation.
But deliuer vs from euill. Amen.

The Versicle.

O Lord deale not with vs after our sinnes.

Answere.

Answere.

Neither reward vs after our iniquities.



℣ Let vs pray.

God mercifull Father, that despiseſt not the ſighing of a contrite heart, nor the deſire of ſuch as bee ſorrowfull, mercifully aſſiſt our prayers, that we make before thee in all our troubles and aduerſities whenſoeuer they oppreſſe vs, and graciouſly heare vs, that thoſe euils, which the craft and ſubtiltie of the deuill or man worketh againſt vs, bee brought to nought, and by the prouidence of thy goodneſſe they may be diſperſed, that wee thy ſeruants being hurt by no perſecutions, may euermore giue thankes vnto thee in thy holy Church, through Jeſus Chriſt our Lord.

O Lord, ariſe, helpe vs, and deliuer vs for thy Names ſake.

O God, wee haue heard with our eares, and our fathers haue declared vnto vs the noble workes that thou diddeſt in their dayes, and in the olde time before them.

O Lord ariſe, helpe vs, and deliuer vs for thine honour.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning is now, and euer ſhall be: world without end. Amen.

From our enemies defend vs, O Chriſt.

Graciouſly looke vpon our afflictions.

Pitifully behold the ſorrowes of our hearts.

Mercifully forgiue the ſinnes of thy people.

Fauourably with mercy heare our prayers.

O Sonne of Dauid haue mercy vpon vs.

Both now and euer vouchſafe to heare vs, O Chriſt.

Graciouſly heare vs, O Chriſt, graciouſly heare vs,

O Lord Chriſt.

The Letanie.

The Verſicle.

O Lord let thy mercy be ſhewed vpon vs.

Anſwere.

As we doe put our truſt in thee.

¶ Let vs pray.

WE humbly beſeech thee, O Father, mercifully to looke vpon our infirmities: and for the glory of thy Names ſake, turne from vs all thoſe euils that wee moſt righteouſly haue deſerued, and grant that in all our troubles wee may put our whole truſt and confidence in thy mercy, and euermore ſerue thee in holineſſe and pureneſſe of liuing, to thy honour and glory, through our onely Mediatour and Aduocate Jeſus Chriſt our Lord. Amen.

¶ A Prayer for the Kings Maieſtie.

O Lord our heauenly Father, high and mightie, King of kings, Lord of lords, the only ruler of Princes, which doeſt from thy Throne behold all the dwellers vpon earth, moſt heartily wee beſeech thee with thy fauour to behold our moſt gracious Soueraigne Lord King Iames, **and ſo replenish him with the grace of thy holy Spirit, that hee may alway incline to thy will, and walke in thy way: endue him plenteouſly with heauenly gifts, graunt him in health & wealth long to liue, ſtrengthen him, that hee may vanquiſh and ouercome all his enemies, and finally after this life he may attaine euerlaſting ioy and felicitie, through Jeſus Chriſt our Lord. Amen.**

¶ A Prayer

The Letanie.

¶ A Prayer for the Prince, and other the Kings children.

ALmighty God, which hast promised to bee a Father of thine Elect, and of their seed: We humbly beseech thee to bleſſe our Noble Prince Charles, Fredericke the Prince Elector Palatine, and the Lady Elizabeth his Wife, endue them with thy holy Spirit, enrich them with thy heauenly grace, prosper them with all happineſſe, and bring them to thine euerlasting kingdome, through Jesus Christ our Lord. Amen.

ALmighty and euerlasting God, which onely worketst great marueiles, send downe vpon our Bishops & Curats, and all Congregations committed to their charge, the healthfull Spirit of thy grace, and that they may truely pleaſe thee, powre vpon them the continuall dew of thy blessing: Grant this O Lord, for the honor of our Aduocate and Mediatour Jesus Christ. Amen.

¶ A Prayer of Chryſoſtome.

ALmighty God, which hast giuen vs grace at this time with one accord, to make our common ſupplications vnto thee, and doest promiſe that when two or three bee gathered together in thy Name, thou wilt grant their requests: fulfil now, O Lord, the desires and petitions of thy ſeruants, as may be moſt expedient for them, granting vs in this world knowledge of thy Truth, and in the world to come life euerlasting. Amen.

The Letanie.

2. Corinth. 13.

The Grace of our Lord Jesus Christ, and the loue of God, and the fellowship of the holy Ghost, be with vs all euermore. Amen.

¶ For raine if the time require.

O God heauenly Father, which by thy Sonne Jesus Christ, hast promised to al them that seeke thy kingdome, and the righteousnes thereof, all things necessary to their bodily sustenance: Send vs, we beseech thee, in this our necessitie, such moderate Raine and showres, that wee may receiue the fruits of the earth to our comfort, and to thy honour, through Jesus Christ our Lord. Amen.

¶ For faire weather.

O Lord God, which for the sinne of man diddest once drowne all the world, except eight persons, & afterward of thy great mercie diddest promise neuer to destroy it so again: We humbly beseech thee, that although wee for our manifolde sinnes haue worthily deserued this plague of Raine and Waters, yet vpon our true repentance, thou wilt send vs such weather, whereby wee may receiue the fruits of the earth in due season, and learne both by thy punishment to amend our liues, and for thy clemencie to giue thee praise and glory, through Jesus Christ our Lord. Amen.

¶ In

The Letanie.

In the time of dearth and famine.

GOd heauenly Father, whose gift it is that the raine doeth fall, the earth is fruitfull, dearths increase, and fishes doe multiply: behold wee beseech thee, the afflictions of thy people, and graunt that the scarcitie and dearth (which wee doe now most iustly suffer for our iniquity) may through thy goodnesse be mercifully turned into cheapenesse and plenty, for the loue of Iesus Christ our Lord, to whom with thee and the holy Ghost, be all honour, &c.

In the time of Warre.

Almighty God, King of all kings, and gouernour of all things, whose power no creature is able to resist, to whom it belongeth iustly to punish sinners, and to be mercifull to them that truely repent: saue and deliuer vs, we humbly beseech thee, from the hands of our enemies, abate their pride, asswage their malice, and confound their deuices, that wee being armed with thy defence, may bee preserued euermore from all perils, to glorifie thee which art the onely giuer of all victory, through the merits of thy onely Sonne Iesus Christ our Lord.

In the time of any common Plague or sickenesse.

O Almighty God, which in thy wrath in the time of King Dauid, bidd'st slay with the plague of pestilence threescore and ten thousand, and yet remembring thy mercy, bidd'st saue the rest: haue pitie vpon vs miserable sinners, that now are visited with great sickenesse and mortalitie, that like as thou didst then command thine Angel to cease from punishing:

ing: ſo it may now pleaſe thee to withdraw from vs this plague and grieuous ſickeneſſe, through Jeſus Chriſt our Lord. Amen.

O God, whoſe nature and propertie is euer to haue mercy, and to forgiue, receiue our humble petitions: and though wee be tied and bound with the chaine of our ſinnes, yet let the pitifulneſſe of thy great mercie looſe vs, for the honour of Jeſus Chriſts ſake, our Mediatour and Aduocate. Amen.

¶ A Thankeſgiuing for Raine.

O God our heauenly Father, who by thy gracious prouidence doeſt cauſe the former and the latter Raine to deſcend vpon the earth, that it may bring foorth fruit for the vſe of man: wee giue thee humble thankes, that it hath pleaſed thee in our greateſt neceſſitie to ſend vs at the laſt a ioyful Raine vpon thine inheritance, and to refreſh it when it was dry, to the great comfort of vs thy vnworthy ſeruants, & to the glory of thy holy Name, through thy Mercies in Jeſus Chriſt our Lord. Amen.

¶ A Thankeſgiuing for faire weather.

O Lord God, who haſt iuſtly humbled vs by thy late Plague of immoderate raine and waters, and in thy mercie haſt relieued and comforted our ſoules by this ſeaſonable and bleſſed change of weather: wee praiſe and glorifie thy holy Name for this thy Mercie, and will alwayes declare thy louing kindneſſe from generation to generation, through Jeſus Chriſt our Lord. Amen.

¶ A Thankeſ-

The Letanie.

¶ A Thankeſgiuing for plentie.

O Moſt mercifull Father, which of thy graci-
ous goodneſſe haſt heard the deuout prayers of thy Church, and turned our dearth and ſcarcitie into cheapeneſſe and plentie: Wee giue thee humble thankes for this thy ſpeciall bountie, beſeeching thee to continue this thy louing kindneſſe vnto vs, that our land may yeeld vs her fruits of increaſe, to thy glory and our comfort, through Jeſus Chriſt our Lord. Amen.

¶ A Thankeſgiuing for Peace and Victory.

O Almightie God, which art a ſtrong Tower of defence vnto thy ſeruants againſt the face of their enemies: Wee yeeld thee praiſe and Thankeſgiuing for our deliuerance from thoſe great and apparant dangers, wherewith we were compaſſed: Wee acknowledge it thy goodneſſe, that we were not deliuered ouer as a prey vnto them, beſeeching thee ſtil to continue ſuch thy mercies towards vs, that all the world may know, that thou art our Sauiour and mightie deliuerer, through Jeſus Chriſt our Lord. Amen.

¶ A Thankeſgiuing for deliuerance from the Plague.

O Lord God, which haſt wounded vs for our ſinnes, and conſumed vs for our tranſgreſſions by thy late heauie and dreadfull viſitation, and now in the middeſt of Iudgement remembring Mercie, haſt redeemed our ſoules from the iawes of death: Wee offer vnto thy fatherly goodneſſe our ſelues, our ſoules and bodies, which thou haſt deliuered, to be a liuing Sacrifice vnto thee, alwayes praiſing and magnifying thy mercies

mercies in the middest of the Congregation, through Jesus Christ our Lord, Amen.

Or this.

WEe humbly acknowledge before thee, (O most mercifull Father) that all the punishments which are threatned in thy Law, might iustly haue fallen vpon vs, by reason of our manifolde transgressions and hardnesse of heart: yet seeing it hath pleased thee of thy tender mercy, vpon our weake and vnworthy humiliation, to asswage the noysome Pestilence, wherewith we lately haue been sore afflicted, and to restore the voice of Joy and Health into our dwellings: Wee offer vnto thy diuine Maiestie the sacrifice of Praise and Thankesgiuing, lauding and magnifying thy glorious Name for such thy preseruation and prouidence ouer vs, through Jesus Christ our Lord. Amen.

¶ The

¶ The Collects, Epistles, and Gospels, to be vsed at the celebration of the *Lords Supper, and holy Communion* through the yeere.

¶ The first Sunday in Aduent.

The Collect.

ALmightie God, giue vs grace that we may cast away the workes of darkenesse, and put vpon vs the armour of light, now in the time of this mortall life (in the which thy Sonne Iesus Christ came to visite vs in great humilitie) that in the last day when he shall come againe in his glorious Maiestie, to iudge both the quicke and the dead, wee may rise to the life immortall, through him who liueth and reigneth with thee and the holy Ghost, now and euer. Amen.

The Epistle.

OWe nothing to any man, but this, that ye loue one another: For he that loueth another, fulfilleth the Law. For these Commaundements, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steale, Thou shalt not beare false witnesse, Thou shalt not lust, and so forth (if there be any other Commandement) it is all comprehended in this saying, namely, Loue thy neighbour as thy selfe. Loue hurteth not his neighbour, therefore is loue the fulfilling of the Law. This also wee know the season, how that it is the time that we should now awake out of sleepe: for now is our saluation neerer then when we beleeued. The night is passed, the day is come nigh: let vs therefore cast away the deeds of darkenesse, and let vs put on the armour of light. Let vs walke honestly as it were in the day light, not in eating and drinking, neither in chambering and wantonnesse, neither in strife and enuying: but

The first Sunday in Aduent.

but put yee on the Lord Iesus Christ, and make no prouision for the flesh, to fulfill the lustes of it.

The Gospel.

Matth. 21.1.

AND when they drew nigh to Hierusalem, and were come to Bethphage, vnto mount Oliuet, then sent Iesus two of his Disciples, saying vnto them, Goe into the towne that lieth ouer against you, and anon yee shall finde an Asse bound, and her Colt with her, loose them, and bring them vnto mee: and if any man say ought vnto you, say ye, The Lord hath need of them: and straightway he will let them goe. All this was done that it might be fulfilled which was spoken by the Prophet, saying, Tell ye the daughter of Sion, Behold, thy King commeth vnto thee, meeke, sitting vpon an Asse, and a Colt, the foale of an Asse vsed to the yoke. The Disciples went, and did as Iesus commanded them, and brought the Asse and the Colt, and put on them their clothes, and set him thereon. And many of the people spred their garments in the way: other cut downe branches from the trees, and strawed them in the way. Moreouer, the people that went before, and they that came after, cryed, saying, Hosanna to the Sonne of Dauid: Blessed is hee that commeth in the Name of the Lord, Hosanna in the highest. And when he was come to Hierusalem, all the city was moued, saying, Who is this? And the people said, This is Iesus the Prophet of Nazareth, a citie of Galilee. And Iesus went into the Temple of God, and cast out all them that sold and bought in the Temple, and ouerthrew the Tables of the money-changers, and the seats of them that solde Doues, and said vnto them, It is written, My house shall be called the house of Prayer, but yee haue made it a denne of theeues.

The

The ſecond Sunday in Aduent.

The Collect.

BLeſſed Lord, which haſt cauſed all holy Scriptures to be written for our learning: Grant vs that wee may in ſuch wiſe heare them, reade, marke, learne, and inwardly digeſt them, that by patience and comfort of thy holy word, wee may embrace and euer hold faſt the bleſſed hope of euerlaſting life, which thou haſt giuen vs in our Sauiour Jeſus Chriſt.

The Epiſtle.

WHatſoeuer things are written afore time, they are written for our learning, that wee through patience and comfort of the Scriptures, might haue hope. The God of patience and conſolation, grant you to be like minded one toward another, after the enſample of Chriſt Jeſus: that ye all agreeing together, may with one mouth praiſe God the Father of our Lord Jeſus Chriſt. Wherefore receiue yee one another, as Chriſt receiued vs, to the praiſe of God. And this I ſay, that Jeſus Chriſt was a Miniſter of the Circumciſion for the trueth of God, to confirme the promiſes made vnto the Fathers, and that the Gentiles might praiſe God for his mercie, as it is written, For this cauſe I will praiſe thee among the Gentiles, and ſing vnto thy Name. And againe he ſaith, Reioyce yee Gentiles with his people. And againe, Praiſe the Lord all ye Gentiles, and laud him all yee Nations together. And againe Eſay ſaith, There ſhalbe the roote of Jeſſe, and he that ſhall riſe to reigne ouer the Gentiles, in him ſhall the Gentiles truſt. The God of hope fill you with all ioy and peace in beleeuing, that ye may be rich in hope, through the power of the holy Ghoſt. Rom. 15. 4.

The

The third Sunday in Aduent.

The Gospel.

Luke 21. 25.

THere shall be signes in the Sunne, and in the Moone, and in the Starrs: and in the earth the people shall bee at their wittes end through despaire. The Sea and the waters shall roare, and mens hearts shall faile them for feare, and for looking after those things which shall come on the earth: for the powers of heauen shall moue. And then shall they see the Sonne of man come in a cloude, with power and great glory. When these things begin to come to passe, then looke vp, and lift vp your heads, for your Redemption draweth nigh. And hee shewed them a similitude: Behold the figtree, and all other trees, when they shoote forth their buds, ye see and know of your owne selues, that Summer is then nigh at hand. So likewise ye also (when yee see these things come to passe) bee sure that the Kingdome of God is nigh. Verily I say vnto you, this generation shal not passe, till all be fulfilled. Heauen and earth shall passe away, but my words shall not passe.

¶ The third Sunday in Aduent.

The Collect.

LOrd, wee beseech thee giue eare to our prayers, and by thy gracious visitation lighten the darkenesse of our hearts, by our Lord Iesus Christ.

The Epistle.

1. Cor. 4. i.

LEt a man this wise esteem vs, euen as the Ministers of Christ, and Stewards of the secrets of God. Furthermore, it is required of ỳ Stewards, that a man be found faithfull. With mee it is but a very small thing that I should bee iudged of you, either of mans iudgement: No, I iudge not mine owne selfe, for I know nought by my selfe,

selfe, yet am I not thereby iustified. It is the Lord that iudgeth me. Therefore iudge nothing before the time, vntill the Lord come, which will lighten things that are hid in darkenesse, and open the counsailes of the hearts, and then shall euery man haue praise of God.

The Gospel.

WHen Iohn, being in prison, heard the workes of Christ, he sent two of his disciples, & said vnto him, Art thou he that shall come, or doe we looke for another? Iesus answered, and said vnto them, Goe and shew Iohn againe what ye haue heard and seene. The blind receiue their sight, the lame walke, the lepers are cleansed, and the deafe heare, the dead are raised vp, and the poore receiue the glad tidings of the Gospel: and happy is he that is not offended by me. And as they departed, Iesus began to say vnto the people concerning Iohn, What went ye out into the wildernesse to see? A reede that is shaken with the winde? or what went ye out to see? A man clothed in soft raiment? Behold, they that weare soft clothing, are in Kings houses. But what went ye out for to see? A Prophet? Uerily I say vnto you, and more then a Prophet. For this is hee of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Matth. 11.2.

¶ The iiij. Sunday in Aduent.

The Collect.

LOrd, raise vp (we pray thee) thy power, and come among vs, and with great might succour vs, that whereas through our sinnes and wickednesse we be sore let and hindered, thy bountifull grace and mercy (through the satisfaction of thy Sonne our Lord) may speedily deliuer vs: to whom with thee and the holy Ghost, be honour and glory, world without end.

The

The iiij. Sunday in Aduent.

The Epistle.

Phil.4.4. REioyce in the Lord alway, and againe I say, Reioyce. Let your softnesse be knowen to all men: the Lord is euen at hand. Be carefull for nothing, but in all prayer and supplication, let your petitions be manifest vnto God, with giuing of thankes. And the peace of God (which passeth all vnderstanding) keepe your hearts and minds through Christ Iesu.

The Gospel.

Ioh.1.19. THis is the record of Iohn, when the Iewes sent Priests and Leuites from Hierusalem, to aske him, what art thou? And he confessed and denyed not, and said plainely, I am not Christ. And they asked him, What art thou then? Art thou Elias? And hee said, I am not. Art thou the Prophet? And hee answered, No. Then said they vnto him, What art thou, that we may giue an answere vnto them that sent vs? what sayest thou of thy selfe? He said, I am the voice of a cryer in the wildernesse, Make straight the way of the Lord, as said the Prophet Esay. And they which were sent, were of the Pharisees, and they asked him, and said vnto him, Why baptizest thou then, if thou be not Christ, nor Elias, neither that Prophet? Iohn answered them, saying, I baptize with water, but there standeth one among you, whom ye know not: he it is, which though hee came after me, was before me, whose shoe latchet I am not worthy to vnloose. These things were done at Bethabara beyond Iordan, where Iohn did baptize.

Christmas day.

The Collect.

ALmighty God, which hast giuen vs thy onely begotten Sonne, to take our nature vpon him, and this day to be borne of a pure Virgin: Grant that wee being regenerate, and made thy children by

adoption

adoption and grace, may daily be renued by thy holy Spirit, through the same our Lord Jesus Christ, who liueth and reigneth with thee, &c.

The Epistle.

GOd in times past, diuersly and many wayes spake vnto the Fathers by Prophets: but in these last dayes he hath spoken to vs by his owne Sonne, whom he hath made heire of all things, by whom also hee made the world. Which Sonne being the brightnesse of his glory, and the very Image of his substance, ruling all things with the word of his power, hath by his owne person purged our sinnes, and sitteth on the right hand of the Maiestie on high, being so much more excellent then the Angels, as hee hath by inheritance obtained a more excellent Name then they. For vnto which of the Angels said he at any time, Thou art my Sonne, this day haue I begotten thee: And againe, I will be his Father, and hee shall be my Sonne. And againe, when hee bringeth in the first begotten Sonne into the world, he saith, And let all the Angels of God worship him. And vnto the Angels he saith, He maketh his Angels Spirits, and his Ministers a flame of fire. But vnto the Sonne he saith, Thy seat (O God) shall be for euer and euer, the Scepter of thy Kingdome is a right Scepter: thou hast loued righteousnesse, and hated iniquitie. Wherefore God euen thy God, hath annointed thee with the oyle of gladnesse aboue thy fellowes. And thou Lord in the beginning hast laide the foundation of the earth, and the heauens are the workes of thy handes. They shall perish, but thou endurest. They all shall waxe olde as doeth a garment, and as a vesture shalt thou change them, and they shall be changed: but thou art euen the same, and thy yeeres shall not faile. Heb. 1. 1.

The

S. Steuens day.

The Gospel.

Iohn 1.1. IN the beginning was the Word, and the Word was with God, and God was the Word. The same was in the beginning with God. All things were made by it, and without it was made nothing that was made. And it was life, and the life was the light of men, and the light shineth in the darkenesse, and the darkenesse comprehended it not. There was sent from God a man, whose name was John: the same came as a Witnesse, to beare Witnesse of the Light, that all men through him might beleeue. He was not that Light, but was sent to beare Witnesse of the Light. That Light was the true Light, which lighteth euery man that commeth into the World. Hee was in the World, and the World was made by him, and the World knew him not. Hee came among his owne, and his owne receiued him not. But as many as receiued him, to them gaue he power to be made sonnes of God, euen them that beleeued on his Name, which were borne, not of blood, nor of the will of the flesh, nor yet of the will of man, but of God. And the same Word became flesh, and dwelt among vs, and We saw the glory of it, as the glory of the onely begotten Sonne of the Father, full of grace and trueth.

¶ S. Steuens day.

The Collect.

GRant vs, O Lord, to learne to loue our enemies, by the example of thy Martyr S. Steuen, who prayed for his persecutors, to thee which liuest, &c.

Then shall follow the Collect of the Natiuitie, which shall bee sayde continually vnto New-yeeres day.

The Epistle.

Acts 7.55. AND Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, and saw the glory of God, & Iesus standing on the right hand of God, & said, Behold, I see the heauens open, and the Sonne of man standing on the right

right hand of God. Then they gaue a showt with a loude voice, and stopped their eares, and ran vpon him all at once, and cast him out of the citie, and stoned him. And the witnesses laid downe their clothes at a yong mans feet whose name was Saul: and they stoned Steuen, calling on, and saying, Lord Jesu receiue my spirit. And hee kneeled downe, and cryed with a loude voice, Lord, lay not this sinne to their charge. And when he had thus spoken, he fell asleepe.

The Gospel.

BEhold, I send vnto you Prophets, and wise men, and Scribes, and some of them ye shall kill and crucifie, and some of them yee shall scourge in your Synagogues, and persecute them from citie to citie, that vpon you may come all the righteous blood, which hath been shedde vpon the earth, from the blood of the righteous Abel, vnto the blood of Zacharias the sonne of Barachias, whom ye slew betweene the Temple and the Altar. Verely I say vnto you, all these things shall come vpon this generation. O Hierusalem, Hierusalem, thou that killest the Prophets, and stonest them which are sent vnto thee, how often would I haue gathered thy children together, euen as the Hen gathereth her chickens vnder her wings, and yee would not: Behold, your house is left vnto you desolate. For I say vnto you, ye shall not see me henceforth, till that ye say, Blessed is he that commeth in the Name of the Lord. Matth. 23. 34.

¶ S. Iohn Euangelists day.

The Collect.

MErcifull Lord, wee beseech thee to cast thy bright beames of light vpon thy Church, that it being lightned by the doctrine of thy blessed Apostle, and Euangelist John, may attaine to thy euerlasting gifts, through Jesus Christ our Lord.

S, Iohn Euangelists day.

The Epistle.

1.Ioh.1.1. THat which was from the beginning, which we haue heard, which wee haue seene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life, (And the life appeared, and wee haue seene and beare witnesse, and shew vnto you that eternall life, which was with the Father, and appeared vnto vs) That which wee haue seene and heard, declare we vnto you, that yee also may haue fellowship with vs, and that our fellowship may bee with the Father and his Sonne Iesus Christ. And this we write vnto you, that ye may reioyce, and that your ioy may be full. And this is the tidings which we haue heard of him, and declare vnto you, that God is Light, and in him is no darkenesse at all. If we say we haue fellowship with him, & walke in darkenesse, we lie, and doe not the trueth. But and if wee walke in light, euen as he is in light, then haue we fellowship with him, and the blood of Iesus Christ his Sonne cleanseth vs from all sinne. If we say we haue no sinne, we deceiue our selues, and the trueth is not in vs. If wee knowledge our sinnes, he is faithfull, and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnesse. If we say we haue not sinned, we make him a liar, and his word is not in vs.

The Gospel.

Iohn21. 19. IEsus said vnto Peter, Follow thou mee. Peter turned about, and saw the disciple whom Iesus loued, following (which also leaned on his breast at supper, and said, Lord, which is hee that betrayeth thee?) when Peter therefore saw him, hee sayd vnto Iesus, Lord, what shall he here doe? Iesus said vnto him, If I will haue him to tary till I come, what is that to thee? Follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Iesus said not to him, He shall not

not die: but, If I will that he tary till I come, what is that to thee? The same disciple is he which testifieth of these things, and wrote these things, and wee know that his testimonie is true. There are also many other things, which Jesus did, the which if they should bee written every one, I suppose the world could not containe the bookes that should be written.

¶ Innocents day.

The Collect.

ALmightie God, whose praise this day the young Innocents thy witnesses haue confessed & shewed forth, not in speaking but in dying: mortifie and kill all vices in vs, that in our conuersation, our life may expresse thy faith, which with our tongues wee doe confesse, through Jesus Christ our Lord.

The Epistle.

I Looked, and loe, a Lambe stood on the mount Sion, and with him an hundred and forty foure thousand, hauing his Name and his Fathers Name written in their foreheads. And I heard a voice from heauen, as the sound of many waters, and as the voice of a great thunder. And I heard the voice of harpers harping with their harpes. And they sung as it were a new song before the Seat, and before the foure beasts and elders, and no man could learne the song, but the hundred and forty foure thousand, which were redeemed frō the earth. These are they which were not defiled with women, for they are Virgins. These follow the Lambe, whithersoeuer he goeth. These were redeemed from men, being the first fruits vnto God, and to the Lambe, and in their mouthes was found no guile: for they are without spot before the Throne of God. Apoc. 14. 1.

The Gospel.

THe Angel of the Lord appeared to Joseph in a sleepe, saying, Arise, and take the child and his mother, and flee into Egypt, and be thou there till I bring thee word. For it will come to passe that Herode will seeke the Childe, to destroy him. So when hee Matth. 2. 13.

awoke: hee tooke the childe and his mother by night, and departed into Egypt, and was there vnto the death of Herode; that it might be fulfilled which was spoken of the Lord, by the Prophet, saying, Out of Egypt haue I called my Sonne. Then Herode, when he saw that he was mocked of the wise men, was exceeding wroth, and sent forth men of warre, and slew all the children that were in Bethlehem, and in all the coasts (as many as were two yeere olde or vnder) according to the time that he had diligently knowen out of the wise men. Then was fulfilled that which was spoken by the Prophet Jeremie, whereas hee said, In Rama was there a voyce heard, lamentation, weeping and great mourning, Rachel weeping for her children, and would not be comforted because they were not.

¶ The Sunday after Christmas day.

The Collect.

Almightie God, &c. As vpon Christmas day.

The Epistle.

Gal.4.1. AND I say that the heire (as long as he is a child) differeth not from a seruant, though hee be lord of all, but is vnder tutors and gouernors, vntil the time that the father hath appointed: Euen so we also, when wee were children, were in bondage vnder the ordinances of the world: but when the time was full come, God sent his Sonne made of a woman, and made bond vnto the Law, to redeeme them which were bond vnto the Law, that we through election might receiue the inheritance that belongeth vnto the naturall sonnes. Because yee are sonnes, God hath sent the Spirit of his Sonne into your hearts, which cryeth Abba Father. Wherefore now thou art not a seruant but a sonne. If thou be a sonne, thou art also an heire of God through Christ.

The

The Sunday after Christmas.

The Gospel.

THis is the Booke of the generation of Jesus Christ the Sonne of Dauid, the sonne of Abraham: Abraham begate Isaac: Isaac begate Jacob: Jacob begate Judas and his brethren: Judas begate Phares & Zaran, of Thamar: Phares begate Esrom: Esrom begate Aram: Aram begate Aminadab: Aminadab begat Naasson: Naasson begate Salmon: Salmon begate Boos of Rahab: Boos begate Obed of Ruth: Obed begate Jesse: Jesse begate Dauid the King: Dauid the King begate Solomon of her that was the wife of Urie: Solomon begate Roboam: Roboam begate Abia: Abia begate Asa: Asa begate Josaphat: Josaphat begate Joram: Joram begate Osias: Osias begate Joatham: Joatham begate Achas: Achas begate Ezekias: Ezekias begat Manasses: Manasses begate Amon: Amon begate Josias: Josias begate Jechonias and his brethren, about the time that they were caried away to Babylon. And after they were brought to Babylon, Jechonias begate Salathiel: Salathiel begate Zorobabel: Zorobabel begate Abiud: Abiud begate Eliachim: Eliachim begate Azor: Azor begate Sadoc: Sadoc begate Achin: Achin begate Eliud: Eliud begate Eleazar: Eleazar begate Matthan: Matthan begate Jacob: Jacob begate Joseph the husband of Mary, of whom was borne Jesus, euen he that is called Christ. And so all the generations from Abraham to Dauid, are foureteene generations. And from Dauid vnto the captiuitie of Babylon are foureteene generations. And from the captiuitie of Babylon vnto Christ, are foureteene generations. Matt. 1. 1.

The birth of Jesus Christ was on this wise: when his mother Mary was maried to Joseph, (before they came to dwell together) she was found with child by the holy Ghost. Then Joseph her husband, because he was a righteous man, and would not put her to shame, was minded priuily to de- Rom. 4. 8.

part from her. But while he thus thought, behold, the Angel of the Lord appeared vnto him in sleepe, saying, Joseph thou sonne of Dauid, feare not to take vnto thee Mary thy wife: for that which is conceiued in her, cõmeth of the holy Ghost. She shall bring forth a Sonne, and thou shalt call his Name Jesus, for he shall saue his people from their sinnes.

All this was done, that it might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold, a mayde shall be with childe, and shall bring forth a Sonne, and they shall call his name Emmanuel: which if a man interpret, is as much to say, as God with vs. And Joseph assoone as hee awoke out of sleepe, did as the Angel of the Lord had bidden him: and he tooke his wife vnto him, and knew her not, till she had brought foorth her first begotten Sonne, and called his Name Jesus.

¶ The Circumcision of Christ.

The Collect.

ALmightie God, which madest thy blessed Sonne to be Circumcised, and obedient to the Law for man: Grant vs the true circumcision of the Spirit, that our hearts and all our members being mortified from all worldly and carnal lusts, may in all things obey thy blessed will, through the same thy Sonne Jesus Christ our Lord.

The Epistle.

Rom. 4. 8.

BLessed is the man to whom the Lord will not impute sinne. Came this blessednesse then vpon the circumcision, or vpon the vncircumcision also? For we say that faith was reckoned to Abraham for righteousnesse. How was it then reckoned? when he was in circumcision, or when he was in the vncircumcision? not in time of circumcision, but when hee was yet vncircumcised.

sed. And he receiued the signe of Circumcision, as a seale of the righteousnesse of Faith, which hee had yet being vncircumcised, that hee should bee the Father of all them that beleeue, though they be not circumcised, that righteousnesse might be imputed to them also, and that he might be the Father of Circumcision, not vnto them onely which came of the circumcised, but vnto them also that walke in the steps of the Faith that was in our father Abraham before the time of Circumcision. For the promise (that he should be heire of the world) happened not to Abraham, or to his seede through the Law, but through the righteousnesse of faith. For if they which are of the Law be heires, then is faith but vaine, and the promise of none effect.

The Gospel.

AND it fortuned, assoone as the Angels were gone away from the shepheards into heauen, they said one to another, Let vs goe euen now vnto Bethlehem, and see this thing that wee heare say is happened, which the Lord hath shewed vnto vs. And they came with haste, and found Mary and Joseph, and the Babe laide in a manger. And when they had seene it, they published abroad the saying that was tolde them of that childe. And all they that heard it, wondered at those things, which were told them of the shepheards. But Mary kept all these sayings, and pondered them in her heart. And the shepheards returned, praising and lauding God for all the things that they had heard and seene, euen as it was told vnto them. And when the eight day was come, that the childe should be circumcised, his Name was called Jesus, which was named of the Angel before he was conceiued in the Wombe. Luk. 2. 15.

If there be any Sunday betweene the Epiphanie and the Circumcision, then shall be vsed the same Collect, Epistle and Gospel, at the Communion, which was vsed the day of Circumcision.

The

The Epiphanie.

The Collect.

O God, which by the leading of a Starre, diddest manifest thy onely begotten Sonne to the Gentiles: Mercifully grant, that wee which know thee nowe by faith, may after this life haue the fruition of thy glorious Godhead, through Christ our Lord. Amen.

The Epistle.

Ephe.3.1. FOr this cause I Paul am a prisoner of Jesus Christ for you Heathen, if ye haue heard of the ministration of the grace of God which is giuen me to you-ward. For by reuelation shewed he the mysterie vnto me, as I wrote afore in few words, whereby when ye reade, ye may vnderstand my knowledge in the mysterie of Christ, which mysterie in times past was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles and Prophets by the Spirit, that the Gentiles should be inheritours also, and of the same body, and partakers of his promise of Christ, by the meanes of the Gospel: whereof I am made a Minister, according to the gift of the grace of God, which is giuen vnto me after the working of his power. Vnto me the least of all Saints is this grace giuen, that I should preach among the Gentiles the vnsearchable riches of Christ, and to make all men see what the fellowship of the mystery is, which from the beginning of the world hath been hid in God, which made all things through Jesus Christ, to the intent that now vnto the rulers and powers in heauenly things, might be knowen by the Congregation, the manifold wisedome of God, according to the eternall purpose which he wrought in Jesus Christ our Lord, by whom wee haue boldnesse and entrance with confidence which is by the faith of him.

The

The Epiphanie.

The Gospel.

When Jesus was borne in Bethlehem, a Citie of Jurie, in the time of Herode the King: behold, there came Wise men from the East to Hierusalem, saying, Where is hee that is borne King of the Jewes? for wee have seene his Starre in the East, and are come to worship him. When Herode the King had heard these things, he was troubled, and all the Citie of Jerusalem with him. And when hee had gathered all the chiefe Priests and Scribes of the people together, hee demanded of them where Christ should be borne. And they said vnto him, At Bethlehem in Jurie: for thus it is written by the Prophet, And thou Bethlehem in the land of Jurie, art not the least among the Princes of Juda: for out of thee shall come vnto me the Captaine that shall gouerne my people Israel. Then Herode when he had priuily called the Wise men, he enquired of them diligently what time the Starre appeared. And hee bade them goe to Bethlehem, and said, Goe your way thither, and search diligently for the childe: and when ye haue found him, bring me word againe, that I may come and worship him also. When they had heard the King, they departed, and loe, the Starre which they saw in the East, went before them, till it came and stood ouer the place wherein the Child was. When they saw the Starre, they were exceeding glad, and went into the house, and found the Child with Mary his mother, and fell downe flat, and worshipped him, and opened their Treasures, and offered vnto him gifts, Golde, Frankincense, and Myrrhe. And after they were warned of God in a sleepe, that they should not goe againe to Herode, they returned into their owne countrey another way. Matt. 2.1.

The first Sunday after the Epiphanie.

The Collect.

LOrd we beseech thee mercifully to receiue the prayers of thy people which call vpon thee, and grant that they may both perceiue and knowe what things they ought to doe, and also haue grace and power faithfully to fulfill the same, through Iesus Christ our Lord. Amen.

The Epistle.

Rom. 12. I

BEseech you therefore brethren, by the mercifulnesse of God, that ye make your bodies, a quicke sacrifice, holy & acceptable vnto God, which is your reasonable seruing of God, And fashion not your selues like vnto this world: but be yee changed in your shape, by the renewing of your minde, that yee may proue what thing that good and acceptable and perfect will of God is. For I say (through the grace that vnto mee giuen is) to euery man among you, that no man stand high in his owne conceit, more then it becommeth him to esteeme of himselfe: but so iudge of himselfe, that hee be gentle and sober according as God hath dealt to euery man the measure of faith. For as wee haue many members in one body, and all members haue not one office: So wee, being many, are one body in Christ, and euery man among our selues, one anothers members.

The Gospel.

Luke 2. 43.

THe father and mother of Iesus went to Hierusalem, after the custom of the feast day. And when they had fulfilled the dayes, as they returned home, the child Iesus abode still at Hierusalem, and his father and mother knewe not of it: but they supposing him to haue beene in the company, came a dayes iourney, and sought him among their kinsefolke & acquain-

quaintance: and when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned, that after three dayes they found him in the Temple, sitting in the middest of the Doctors, hearing them, and posing them. And all that heard him, were astonied at his vnderstanding and answeres. And when they saw him, they marueiled. And his mother said vnto him, Sonne, why hast thou thus dealt with vs: behold, thy father and I haue sought thee sorrowing. And he said vnto them, How happened it that ye sought me? Wist ye not that I must goe about my Fathers businesse? And they vnderstood not that saying which hee spake vnto them. And hee went downe with them, & came to Nazareth, and was obedient vnto them. But his mother kept all these sayings together in her heart. And Iesus prospered in wisedome and age, and in fauour with God and men.

The second Sunday after the Epiphanie.

The Collect.

ALmightie and euerlasting God, which doest gouerne all things in heauen and earth: mercifully heare the supplications of thy people, and graunt vs thy peace all the dayes of our life.

The Epistle.

SEeing that wee haue diuers gifts according to the grace that is giuen vnto vs, if a man haue the gift of prophesie, let him haue it, that it bee agreeing to the faith. Let him that hath an office, waite on his office. Let him that teacheth, take heed to his doctrine. Let him that exhorteth, giue attendance to his exhortation. If any man giue, let him doe it with singlenesse. Let him that ruleth, doe it with diligence. If any man shewe mercy, let him doe it with cheerefulnesse. Rom. 12. 6.

Let

The ij. Sunday after Epiphanie.

Let loue be without dissimulation. Hate that which is euill, and cleaue vnto that which is good. Be kinde one to another with brotherly loue. In giuing honour, goe one before another. Be not slothfull in the businesse which ye haue in hand. Be feruent in Spirit. Apply your selues to the time. Reioyce in hope. Be patient in tribulation. Continue in prayer. Distribute vnto the necessitie of the Saints. Be ready to harbour. Blesse them that persecute you. Blesse I say, and curse not. Be merry with them that are merry, weepe with them that weepe. Be of like affection one towards another. Be not high minded, but make your selues equall to them of the lower sort.

The Gospel.

Iohn 2. 1.

ANd the third day was there a mariage in Cana a citie of Galilee, and the mother of Jesus was there. And Jesus was called (and his disciples) vnto the marriage. And when the wine failed, the mother of Jesus said vnto him, They haue no wine. Jesus said vnto her, Woman, what haue I to doe with thee? mine houre is not yet come. His mother said vnto the ministers, whatsoeuer he saith vnto you, doe it. And there were standing there sixe water pots of stone, after the maner of purifying of the Jewes, containing two or three firkins apiece. Jesus said vnto them, Fill the water pots with water. And they filled them vp to the brim. And he said vnto them, Draw out now, and beare vnto the gouernour of the feast. And they bare it. When the ruler of the feast had tasted the water turned into wine, & knew not whence it was (but the ministers which drew the water knew,) he: called the bridegrome, and said vnto him, Euery man at the beginning doeth set foorth good wine, and when men bee drunke, then that which is worse: but thou hast kept the good wine vntill now. This beginning of miracles did Jesus in Cana of Galilee, and shewed his glory, and his disciples beleeued on him.

The

The third Sunday after the Epiphanie.

The Collect.

ALmighty and euerlasting God, mercifully looke vpon our infirmities, and in all our dangers and necessities, stretch forth thy right hand to helpe and defend vs, through Christ our Lord.

The Epistle.

BE not wise in your owne opinions. Recompence to no man euill for euill. Prouide afore-hand things honest, not onely before God, but also in the sight of all men. If it be possible (as much as in you is) liue peaceably with all men. Dearely beloued, auenge not your selues, but rather giue place vnto wrath. For it is written, Vengeance is mine, I will reward, sayth the Lord. Therefore if thine enemie hunger, feed him: if he thirst, giue him drinke: for in so doing thou shalt heape coales of fire on his head. Be not ouercome of euil, but ouercome euil with goodnesse. Rom. 12. 16.

The Gospel.

WHen hee was come downe from the mountaine, much people followed him. And behold, there came a leper, and worshipped him, saying, Master, if thou wilt, thou canst make me cleane. And Jesus put forth his hand, and touched him, saying, I will, be thou cleane. And immediatly his leprosie was cleansed. And Jesus said vnto him, Tell no man, but go and shew thy selfe to the Priest, and offer the gift (that Moses commanded to be offered) for a witnesse vnto them. And when Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him, saying, Master, my seruant lieth at home sicke of the palsie, and is grieuously pained. And Jesus sayd, When I come vnto him, I will heale him. The Centurion answerd, and said, Sir, I am not worthy that thou shouldest come vnder my roofe: but Mat. 8. 1.

speake

speake the word onely, and my seruant shall be healed. For I also my selfe am a man subiect to the authoritie of another, and haue souldiers vnder me: and I say vnto this man, Go, and he goeth: and to another man, Come, and he commeth: and to my seruant, Doe this, and he doeth it. When Iesus heard these words, hee marueiled, and said to them that followed him, Verily I say vnto you, I haue not found so great faith in Israel. I say vnto you, that many shall come from the East and West, and shall rest with Abraham, Isahac, and Iacob in the kingdome of heauen: But the children of the kingdome shalbe cast out into vtter darkenesse, there shall be weeping and gnashing of teeth. And Iesus said vnto the Centurion, Goe thy way, and as thou beleeuest, so be it vnto thee. And his seruant was healed the selfe same houre.

The fourth Sunday after the Epiphany.

The Collect.

GOd which knowest vs to be set in the mids of so many & great dangers, that for mans frailenesse we cannot alwayes stand vpright: grant to vs the health of body and soule, that al those things which we suffer for sinne, by thy helpe wee may well passe and ouercome, through Christ our Lord.

The Epistle.

Rom. 13. 1

LEt euery soule submit himselfe vnto the authority of the higher powers: for there is no power but of God, The powers that be, are ordained of God. Whosoeuer therefore resisteth power, resisteth the ordinance of God: but they that resist, shal receiue to themselues damnation. For rulers are not fearefull vnto them that doe good, but to them that doe euill. Wilt thou be without feare of the power: doe well then, and so shalt thou be praised of the same: for he is the minister of God for thy wealth. But if thou doe that which is euill, then feare: for hee beareth not the sword for nought: for hee is the minister of God to take vengeance on them that doe euill. Wherefore yee must needes obey,

obey, not onely for feare of vengeance, but also because of conscience, and euen for this cause pay yee tribute: for they are Gods ministers, seruing for the same purpose. Giue to euery man therefore his duety: tribute to whom tribute belongeth: custome to whom custome is due: feare, to whom feare belongeth: honour, to whom honour pertaineth.

The Gospel.

AND when he entred into a ship, his disciples followed him. And beholde, there arose a great tempest on the Sea, insomuch as the ship was couered with waues, but he was asleepe. And his disciples came to him, and awoke him, saying, Master, saue vs, wee perish. And hee said vnto them, Why are yee fearefull, O yee of little faith? Then hee arose, and rebuked the windes and the sea, and there followed a great calme. But the men maruelled, saying, What maner of man is this, that both windes and sea obey him? And when he was come to the other side, into the countrey of the Gergesites, there met him two possessed of deuils, which came out of the graues, and were out of measure fierce, so that no man might goe by that way. And behold, they cryed out, saying, O Iesu thou Sonne of God, What haue wee to doe with thee? Art thou come hither to torment vs before the time? And there was a good way off from them a herde of many swine feeding. So the deuils besought him, saying, If thou cast vs out, suffer vs to go into the herd of swine. And he said vnto them, Go your wayes. Then went they out, and departed into the herde of swine. And behold, the whole herde of swine was caried headlong into the sea, and perished in the waters. Then they that kept them fled, and went their wayes into the City, and told euery thing, and what had happened vnto the possessed of the deuils. And behold, the whole citie came out to meete Iesus: and when they saw him, they besought him that hee would depart out of their coasts. Matth. 8. 23.

The fift Sunday after the Epiphanie.

The Collect.

LOrd wee beseech thee to keepe thy Church and houshold continually in thy true Religion; that they which doe leane only vpon hope of thy heauenly grace, may euermore be defended by thy mighty power, through Iesus Christ our Lord.

The Epistle.

Col. 3. 12.

PVt vpon you as the elect of God, tender mercie, kindnesse, humblenesse of minde, meekenesse, long suffering, forbearing one another, and forgiuing one another, if any man haue a quarrel against another: as Christ forgaue you, euen so do ye. Aboue all these things put on loue, which is the bond of perfectnes. And the peace of God rule in your hearts, to the which peace ye are called in one body: and see that ye be thankfull. Let the word of Christ dwell in you plentifully, with all wisedome. Teach and exhort your owne selues in Psalmes and Hymnes, & spirituall songs, singing with grace in your hearts to the Lord. And whatsoeuer ye doe in word or deed, doe all in the Name of the Lord Iesu, giuing thankes to God the Father by him.

The Gospel.

Matt. 13. 24.

THe kingdome of heauen is like vnto a man which sowed good seede in his field: but while men slept, his enemie came and sowed tares among the wheate, and went his way. But when the blade was sprung vp, and had brought forth fruit, then appeared the tares also. So the seruants of the householder came, and said vnto him, Sir, diddest not thou sow good seed in thy field: from whence then hath it tares: He said vnto them, The enuious man hath done this. The seruants said vnto him, Wilt thou then that we goe & weed them vp: But he

he said, Nay, lest while yee gather vp the tares, yee plucke vp also the wheate with them: let both growe together vntill the harueſt, and in the time of harueſt, I will say to the reapers, Gather ye firſt the tares, and bind them together in ſheaues to be burnt, but gather the wheate into my barne.

The ſixt Sunday (if there be ſo many) ſhall haue the Collect, Epiſtle and Goſpel, that was vpon the firſt Sunday.

¶ The Sunday called Septuagesima.

The Collect.

O Lord, we beſeech thee fauourably to heare the prayers of thy people, that we which are iuſtly punished for our offences, may be mercifully deliuered by thy goodneſſe, for the glory of thy Name, through Jeſus Chriſt our Sauiour, who liueth and reigneth world without end. Amen.

The Epiſtle.

PErceiue yee not how that they which runne in a courſe, runne all, but one receiueth the reward? So runne, that ye may obtaine. Euerie man that prouideth maſteries, abſtaineth from all things: and they doe it to obtaine a crowne that ſhall periſh: but wee to obtaine an euerlaſting crowne. I therefore ſo runne, not as at an vncertaine thing: ſo fight I, not as one that beateth the ayre: but I tame my body, & bring it into ſubiection, leſt by any meanes it come to paſſe, that when I haue preached to other, I my ſelfe ſhould be caſt away. 1. Cor. 9. 24.

The Goſpel.

THe kingdome of heauen is like vnto a man that is an houſholder, which went out early in the morning to hire labourers into his Vineyard. And when the agreement was made with the labourers for a peny a day, he ſent them into his Vineyard. And hee went Mat. 20. 1.

out about the third houre, and saw other standing idle in the market place, and said vnto them, Goe yee also into the vineyard, and whatsoeuer is right, I will giue you. And they went their way. Againe he went out about the sixt and ninth houre, and did likewise. And about the eleuenth houre hee went out, and found other standing idle, and said vnto them, Why stand ye here all the day idle? They said vnto him, Because no man hath hired vs. He saith vnto them, Goe yee also into the vineyard, and whatsoeuer is right, that shall yee receiue. So when euen was come, the Lord of the Vineyard said vnto his Steward, Call the labourers, and giue them their hire, beginning at the last, vntill the first. And when they did come that came about the eleuenth houre, they receiued euery man a peny. But when the first came also, they supposed that they should haue receiued more, and they likewise receiued euery man a peny. And when they had receiued it, they murmured against the goodman of the house, saying, These last haue wrought but one houre, and thou hast made them equall with vs, which haue borne the burden and heate of the day. But he answered vnto one of them, & said, Friend, I doe thee no wrong: Diddest thou not agree with me for a penie? Take that thine is, and goe thy way: I will giue vnto this last, euen as vnto thee. Is it not lawfull for me to doe as me listeth with mine owne goods? Is thine eye euill because I am good? So the last shall be first, and the first shall be last. For many be called, but few be chosen.

¶ The Sunday called Sexagesima.

The Collect.

LOrd God, which seest that we put not our trust in any thing that we doe: mercifully graunt that by thy power we may be defended against all aduersitie, through Jesus Christ our Lord.

Sunday called Sexagesima.

The Epistle.

YEe suffer fooles gladly, seeing your selues are wise. For yee suffer if a man bring you into bondage, if a man deuoure, if a man take, if a man exalt himselfe, if a man smite you on the face. I speake as concerning rebuke, as though we had been weake in this behalfe. Howbeit, wherein soeuer any man dare be bolde (I speake foolishly) I dare be bolde also. They are Hebrewes, euen so am I. They are Israelites, euen so am I. They are the seed of Abraham, euen so am I. They are the ministers of Christ (I speake as a foole) I am more. In labours more abundant, in stripes aboue measure, in prison more plenteously, in death oft. Of the Iewes fiue times receiued I fourty stripes saue one. Thrise was I beaten with roddes, I was once stoned, I suffered thrise shipwracke, night and day haue I been in the deepe sea. In iourneying often, in perils of waters, in perils of robbers, in ieopardies of mine owne nation, in ieopardies among the heathen, in perils in the city, in perils in wildernesse, in perils in the sea, in perils among false brethren, in labour and trauell, in watchings often, in hunger and thirst, in fastings often, in colde and nakednesse: beside the things which outwardly happened vnto me, I am cumbred daily, & doe care for all Congregations. Who is weake, and I am not weake? who is offended, and I burne not? If I must needs boast, I will boast of the things that concerne mine infirmities. The God and Father of our Lord Iesus Christ, which is blessed for euermore, knoweth that I lie not. 2. Cor. 11. 19.

The Gospel.

WHen much people were gathered together, and were come to him out of all cities, hee spake by a similitude. The Sower went out to sowe his seede, and as hee sowed, some fell by the way side, and it was troden downe, and the foules of the ayre deuoured it vp. And some fell on stones, and assoone as it was sprung vp, it withered away, because it lacked moistnesse. And some fell among thornes, and the thornes sprang vp with it, and choked it. And some fell on Luke 8.4.

good ground, and sprang vp and bare fruit an hundreth fold. And as he said these things, hee cryed, He that hath eares to heare, let him heare. And his disciples asked him, saying, what maner of similitude is this? And he said, Vnto you it is giuen to know the secrets of the kingdome of God, but to other by parables, that when they see, they should not see, and when they heare, they should not vnderstand. The parable is this: The seede is the word of God. Those that are beside the way, are they that heare, then commeth the deuill, and taketh the word out of their hearts, lest they should beleeue and be saued. They on the stones, are they, which when they heare, receiue the word with ioy, and these haue no rootes, which for a while beleeue, and in time of temptation goe away. And that which fell among thornes, are they, which when they haue heard, goe forth, and are choked with cares and riches, and voluptuous liuing, and bring forth no fruit. That which fell on the good ground, are they, which with a pure and good heart heare the word, and keepe it, and bring forth fruit through patience.

The Sunday called Quinquagesima.

The Collect.

O Lord which doest teach vs that all our doings without charitie are nothing worth: send thy holy Ghost, and powre into our hearts that most excellent gift of charitie, the very bond of peace and all vertues, without the which whosoeuer liueth, is counted dead before thee: Grant this for thine only Sonne Iesus Christs sake.

The Epistle.

1.Cor.1. 13. Though I speake with tongues of men, and of Angels, and haue no loue, I am euen as sounding brasse, or as a tinckling Cymball. And though I could prophesie, and vnderstand all secrets, and all knowledge: yea, if I haue all faith, so that I could moone mountaines out of their

their places, & yet haue no loue, I am nothing. And though I beſtow all my goods to feed the poore, and though I gaue my body euen that I burned, and yet haue no loue, it profiteth me nothing. Loue ſuffereth long, and is courteous, loue enuieth not, loue doth not frowardly, ſwelleth not, dealeth not diſhoneſtly, ſeeketh not her owne, is not prouoked to anger, thinketh none euil, reioyceth not in iniquitie: but reioyceth in the trueth, ſuffereth all things, beleeueth all things, hopeth all things, endureth all things. Though that propheſying faile, either tongues ceaſe, or knowledge vaniſh away, yet loue falleth neuer away. For our knowledge is vnperfect, and our propheſying is vnperfect: But when that which is perfect is come, then that which is vnperfect ſhall be done away. When I was a childe, I ſpake as a childe, I vnderſtood as a childe, I imagined as a childe: But aſſoone as I was a man, I put away childiſhneſſe. Now we ſee in a glaſſe, euen in a darke ſpeaking: but then ſhall wee ſee face to face. Now I know vnperfectly: but then ſhall I know, euen as I am knowen. Now abideth Faith, Hope, and Loue, euen theſe three: but the chiefe of theſe is Loue.

The Goſpel.

IEſus tooke vnto him the twelue, and ſaid vnto them, Behold, wee goe vp to Hieruſalem, and all ſhal bee fulfilled which are written by the Prophets of the Sonne of man. For he ſhalbe deliuered vnto the Gentiles, & ſhalbe mocked, and deſpightfully intreated, and ſpitted on. And when they haue ſcourged him, they will put him to death, and the third day hee ſhall riſe againe. And they vnderſtood none of theſe things. And this ſaying was hid from them, ſo that they perceiued not the things which were ſpoken. And it came to paſſe, that as he was come nigh to Jericho, a certaine blinde man ſate by the high way ſide, begging. And when he heard the Luk. 18.31

people passe by, he asked what it meant. And they said vnto him, that Jesus of Nazareth passed by. And he cryed, saying, Jesu thou Sonne of Dauid, haue mercy on me. And they which went before, rebuked him, that hee should holde his peace. But he cryed so much the more, Thou Sonne of Dauid, haue mercy on me. And Jesus stood still and commanded him to be brought vnto him. And when he was come neere, he asked him, saying, what wilt thou that I doe vnto thee? And he said, Lord, that I might receiue my sight. And Jesus said vnto him, Receiue thy sight, thy faith hath saued thee. And immediatly hee receiued his sight, and followed him praising God. And all the people when they saw it, gaue praise vnto God.

¶ The first day of Lent.

The Collect.

ALmighty and euerlasting God, which hatest nothing that thou hast made, and doest forgiue the sinnes of all them that be penitent: create & make in vs new and contrite hearts, that wee worthily lamenting our sinnes, and knowledging our wretchednesse, may obtaine of thee the God of all mercy, perfect remission and forgiuenesse, through Jesus Christ.

The Epistle.

Ioel 2.12. TVrne you vnto me with all your hearts, with fasting, weeping, and mourning: rent your hearts, and not your clothes. Turne you vnto the Lord your God: for he is gracious and mercifull, long suffering, and of great compassion, and readie to pardon wickednesse. Then (no doubt) hee also shall turne and forgiue: and after his chastening, hee shall let your encrease remaine for meate and drinke offerings vnto the Lord your God. Blow out with the trumpet in Sion, proclaime a fasting, call the Congregation, and gather the people together: warne the Congregation, gather the Elders, bring the children and sucklings

The first day of Lent.

lings together. Let the bridegrome goe foorth of his chamber, and the bride out of her closet. Let the Priests serue the Lord betweene the porch and the Altar, weeping, and saying, Be fauourable, O Lord, be fauourable vnto thy people, let not thine heritage bee brought to such confusion, lest the heathen be lords thereof. Wherefore should they say among the heathen, Where is now their Gods?

The Gospel.

WHen ye fast, be not sad as the hypocrites are: For they disfigure their faces, that it may appeare vnto men how that they fast. Verily I say vnto you, they haue their reward. But thou, when thou fastest, anoint thine head, and wash thy face, that it appeare not vnto men how that thou fastest, but vnto thy Father which is in secret, and thy Father which seeth in secret, shall reward thee openly. Lay not vp for your selues treasure vpon earth, where the rust and moth doeth corrupt, and where theeues breake through and steale: But lay vp for you Treasures in heauen, where neither rust nor moth doeth corrupt, and where theeues doe not breake through nor steale. For where your treasure is, there will your hearts be also. Mat. 6. 16.

¶ The first Sunday in Lent.

The Collect.

O Lord, which for our sake didst fast fourty dayes and fourty nights: giue vs grace to vse such abstinence, that our flesh being subdued to the spirit, wee may euer obey thy godly motions in righteousnesse and true holinesse, to thy honour and glory, which liuest and reignest, &c

The

The first Sunday day in Lent.

The Epistle.

2. Cor. 6. 1.

WE as helpers exhort you, that ye receiue not the grace of GOD in vaine. For he saith, I haue heard thee in a time accepted, and in the day of saluation haue I succoured thee. Behold, now is that accepted time: Behold, now is that day of saluation. Let vs giue none occasion of euill, that in our office be found no fault: but in all things let vs behaue our selues as the ministers of God, in much patience, in afflictions, in necessities, in anguishes, in stripes, in prisonments, in strifes, in labours, in watchings, in fastings, in pureneſſe, in knowledge, in long suffering, in kindneſſe, in the holy Ghost, in loue vnfained, in the word of trueth, in the power of God, by the armour of righteousneſſe on the right hand and on the left, by honour and dishonour, by euill report and good report, as deceiuers, and yet true, as vnknowen, and yet knowen, as dying, and behold we liue, as chastened, and not killed, as sorrowing, and yet alway merry, as poore, and yet making many rich, as hauing nothing, and yet possessing all things.

The Gospel.

Matth. 4. 1.

THen Iesus was ledde away of the spirit into the wildernesse, to bee tempted of the deuill. And when hee had fasted fourtie dayes and fourtie nights, hee was at the last an hungred. And when the tempter came to him, hee said, If thou be the Sonne of God, commaund that these stones bee made bread. But hee answered, and said, It is written, Man shall not liue by bread onely, but by euery word that proceedeth out of the mouth of God. Then the deuill taketh him vp into the holy city, and setteth him on a pinacle of the temple, and sayth vnto him,

him, If thou be the Sonne of God, cast thy selfe downe headlong: for it is written, he shall giue his Angels charge ouer thee, and with their hands they shall holde thee vp, lest at any time thou dash thy foot against a stone. And Jesus said vnto him, It is written againe, Thou shalt not tempt the Lord thy God. Againe, the deuill taketh him vp into an exceeding high mountaine, and sheweth him all the kingdomes of the world, and the glory of them, and saith vnto him, All these will I giue thee, if thou wilt fall downe and worship mee. Then saith Jesus vnto him, Auoid Satan: for it is written, Thou shalt worship the Lord thy God, and him onely shalt thou serue. Then the deuill left him, and behold, the Angels came and ministred vnto him.

¶ The second Sunday in Lent.

The Collect.

ALmightie God which doest see that wee haue no power of our selues to helpe our selues: keepe thou vs both outwardly in our bodies, and inwardly in our soules, that we may be defended from all aduersities which may happen to the body, and from all euill thoughts which may assault and hurt the soule, through Jesus Christ.

The Epistle.

WEe beseech you brethren, and exhort you by the Lord Jesus, that ye increase more and more, euen as yee haue receiued of vs, how yee ought to walke, and to please God. For yee know what commandements wee gaue you by our Lord Jesus Christ. For this is the will of God, euen your holinesse: that yee should abstaine from fornication, and that euery one of you should know how to keepe his vessell in holinesse and honour, and not in the lust of concupiscence, as doe the heathen which know not God: that no man oppresse and defraude his brother in bargaining, because that the Lord is the auenger of all such things, as we tolde you before and testified. For God hath not called vs vnto vncleannesse, but

1. Thess. 4. 1.

but vnto holinesse. He therefore that despiseth, despiseth not man, but God, which hath sent his holy Spirit among you.

The Gospel.

Matt. 15. 21.

IEsus went thence, and departed into the coastes of Tyre and Sidon: and behold, a woman of Canaan (which came out of the same coastes) cryed vnto him, saying, Haue mercy on me, O Lord, thou Son of Dauid: my daughter is pitiously vexed with a deuil. But hee answered her nothing at all. And his disciples came and besought him, saying, Send her away, for she cryeth after vs. But he answered, and said, I am not sent, but to the lost sheepe of the house of Israel. Then came she and worshipped him, saying, Lord helpe me. Hee answered and said, It is not meet to take the childrens bread, and cast it to dogs. She answered, and said, Trueth Lord, for the dogs eate of the crumbes which fall from their masters table. Then Jesus answered, and said vnto her, O woman, great is thy faith, be it vnto thee euen as thou wilt. And her daughter was made whole euen the same time.

The third Sunday in Lent.

The Collect.

WE beseech thee Almightie God, looke vpon the heartie desires of thy humble seruants, and stretch forth the right hand of thy Maiestie, to be our defence against all our enemies, through Iesus Christ our Lord.

The Epistle.

Ephe. 5. 1.

BE yee the followers of God as deare children, and walke in loue, euen as Christ loued vs, and gaue himselfe for vs, an offering and a sacrifice of a sweet sauour to God. As for fornication, and all vncleannesse, or couetousnesse, let it not be once named among you, as it becommeth

meth Saints, or filthinesse, or foolish talking or iesting, which are not comely, but rather giuing of thankes. For this yee know, that no whoremonger, either vncleane person, or couetous person (which is a worshipper of images) hath any inheritance in the kingdome of Christ, and of God. Let no man deceiue you with vaine wordes: For because of such things, commeth the wrath of God vpon the children of disobedience. Be ye not therefore companions of them. Yee were sometimes darkenesse, but now are yee light in the Lord: walke as children of light: for the fruit of the spirit consisteth in all goodnesse, and righteousnesse, and trueth. Accept that which is pleasing vnto the Lord, and haue no fellowship with the vnfruitfull workes of darkenesse, but rather rebuke them. For it is a shame euen to name those things which are done of them in secret: but all things when they are brought forth by the light are manifest. For whatsoeuer is manifest, the same is light. Wherefore he sayth, Awake thou that sleepest, and stand vp from death, and Christ shall giue thee light.

The Gospel.

IEsus was casting out a deuil that was dumbe. And when hee had cast out the deuill, the dumbe spake, and the people wondered. But some of them said, He casteth out deuils through Beelzebub the chiefe of the Deuils. And other tempted him, and required of him a signe from Heauen. But hee knowing their thoughts, sayde vnto them, Euery kingdome deuided against it selfe, is desolate, and one house doeth fall vpon another. If Satan also be deuided against himselfe, how shall his kingdome endure? Because ye say I cast out deuils through Beelzebub. If I by the helpe of Beelzebub cast out deuils, by whose helpe doe your children cast them out? Therefore shall they be your Iudges. But if I by the finger of Luke 11. 14.

of God cast out deuils, no doubt the kingdome of God is come vpon you. When a strong man armed watcheth his house, the things that hee possesseth are in peace: but when a stronger then he commeth vpon him, and ouercommeth him, hee taketh from him all his harneste, wherein he trusted, and diuideth his goods. He that is not with me is against me: and he that gathereth not with me, scattereth abroad. When the vncleane spirit is gone out of a man, he walketh through drie places, seeking rest: and when he findeth none, hee sayth, I will returne againe into my house whence I came out. And when he commeth, hee findeth it swept and garnished. Then goeth he, and taketh to him seuen other spirits worse then himselfe, and they enter in, and dwell there: and the end of that man is worse then the beginning. And it fortuned, that as hee spake these things, a certaine woman of the company lift vp her voice, and said vnto him, Happy is the wombe that bare thee, and the paps which gaue thee sucke. But he said, Yea, happy are they that heare the word of God, and keepe it.

¶ The fourth Sunday in Lent.

The Collect.

GRaunt we beseech thee Almightie God, that wee which for our euill deeds are worthily punished, by the comfort of thy grace may mercifully be relieued, through our Lord Jesus Christ.

The Epistle.

Gal.4.21. TEll me (ye that desire to be vnder the law) doe ye not heare of the law: for it is written, that Abraham had two sonnes: the one by a bondmaid, the other by a free-woman. Yea, and he which was borne of the bondwoman, was borne after the flesh: but hee which was borne of the free-woman, was borne by promise. Which things are spoken by an allegorie: for these are two testaments, the one from the mount Sinai, which gendereth vnto bondage,

which

which is Agar: for mount Sina is Agar in Arabia, and bordereth vpon the Citie which is now called Hierusalem, and is in bondage with her children. But Hierusalem which is aboue is free, which is the mother of vs all. For it is written, Reioyce thou barren that bearest no children, breake forth and cry thou that trauailest not: for the desolate haue many moe children, then she that hath an husband. Brethren, wee are after Isahac the children of promise. But as then he that was borne after the flesh, persecuted him that was borne after the Spirit: euen so it is now. Neuertheless, what saith the Scripture? Put away the bondwoman and her sonne: for the sonne of the bondwoman shall not be heire with the sonne of the free woman. So then brethren, we are not children of the bondwoman, but of the free woman.

The Gospel.

IEsus departed ouer the Sea of Galilee, which is the Sea of Tiberias, and a great multitude followed him, because they saw his miracles which hee did on them which were diseased. And Iesus went vp into a mountaine, and there hee sate with his disciples. And Easter (a feast of the Iewes) was nigh. When Iesus then lift vp his eyes, and saw a great company come vnto him, hee sayd vnto Philip, whence shall wee buy bread, that these may eate? This he said to proue him, for he himselfe knew what hee would doe. Philip answered him, Two hundreth peny worth of bread are not sufficient for them, that euery man may take a little. One of his disciples, (Andrew, Simon Peters brother) saith vnto him, There is a lad here which hath fiue barley loaues, and two fishes: but what are they among so many? And Iesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Iesus tooke the bread, and when he had giuen thankes, hee gaue to

Ioh. 6. 1.

the

the diſciples, and the diſciples to them that were ſet downe, and likewiſe of the fiſhes as much as they would. When they had eaten ynough, hee ſaid vnto his diſciples, Gather vp the broken meate which remaineth, that nothing be loſt. And they gathered it together, and filled twelue baſkets with the broken meate of the fiue barley loaues, which broken meate remained vnto them that had eaten. Then thoſe men (when they had ſeene the miracle that Jeſus did) ſaid, This is of a truth the ſame Prophet that ſhould come into the world.

¶ The fift Sunday in Lent.

The Collect.

WE beſeech thee Almightie God, mercifully to looke vpon thy people, that by thy great goodneſſe they may be gouerned and preſerued euermore both in body and ſoule, through Jeſus Chriſt our Lord.

The Epiſtle.

Heb. 9. 11. CHriſt being an hie Prieſt of good things to come, came by a greater and a more perfect Tabernacle not made with handes, that is to ſay, not of this building, neither by the blood of goats and calues: but by his owne blood he entred in once into the holy place, and found eternall redemption. For if the blood of oxen and of goats, and the aſhes of a young Cow, when it is ſprinkled, purifieth the vncleane, as touching the purifying of the fleſh: how much more ſhall the blood of Chriſt (which through the eternall Spirit offered himſelfe without ſpot to God) purge your conſciences from dead workes, for to ſerue the liuing God? And for this cauſe is he the Mediatour of the new Teſtament, that through death, which chanced for the redemption of thoſe tranſgreſſions that were vnder the firſt Teſtament, they which are called, might receiue the promiſe of eternall inheritance.

The

The Fifth Sunday in Lent.

The Gospel.

Which of you can rebuke me of sinne? If I say the truth, why do ye not beleeue me? He that is of God, heareth Gods wordes: ye therefore heare them not, because ye are not of God. Then answered the Iewes, and said vnto him, Say we not well that thou art a Samaritane, and hast the deuill? Iesus answered, I haue not the deuill: but I honour my Father, and ye haue dishonoured me. I seeke not mine owne praise, there is one that seeketh and iudgeth. Verily, verily I say vnto you, If a man keepe my saying, he shall neuer see death. Then said the Iewes vnto him, Now we know that thou hast the deuill. Abraham is dead, and the Prophets, and thou sayest, If a man keepe my saying, he shall neuer taste of death. Art thou greater then our father Abraham which is dead? And the Prophets are dead: whom makest thou thy selfe? Iesus answered, If I honour my selfe, mine honour is nothing: it is my Father that honoureth me, which ye say is your God, and yet ye haue not knowen him: but I know him. And if I say I know him not, I shall be a liar like vnto you. But I know him, and keepe his saying. Your father Abraham was glad to see my day: and he saw it, and reioyced. Then said the Iewes vnto him, Thou art not yet fifty yeeres old, and hast thou seene Abraham? Iesus said vnto them, Verily, verily I say vnto you, Or Abraham was borne, I am. Then tooke they vp stones to cast at him: but Iesus hid himselfe, and went out of the Temple. Ioh. 8.46.

¶ The Sunday next before Easter.

The Collect.

Almightie and euerlasting God, which of thy tender loue towards man, hast sent our Sauiour Iesus Christ to take vpon him our flesh, and to suffer death vpon the Crosse, that all mankinde should follow

follow the example of his great humilitie: mercifully grant, that we both follow the example of his patience, and be made partakers of his resurrection, through the same Jesus Christ our Lord.

The Epistle.

Phil.2.5. LEt the same minde be in you, that was also in Christ Jesu, which when he was in the shape of God, thought it no robbery to be equall with God: Neuertheles, he made himselfe of no reputation, taking on him the shape of a seruant, and became like vnto men, and was found in his apparell as a man. He humbled himselfe, and became obedient vnto the death, euen the death of the Crosse. Wherefore God hath also exalted him on high, and giuen him a Name, which is aboue all names, that in the Name of Jesus euery knee should bow, both of things in heauen, and things in earth, & things vnder the earth, and that all tongues should confesse, that Jesus Christ is the Lord, vnto the praise of God the Father.

The Gospel.

Mat.26.1. AND it came to passe, when Jesus had finished all these sayings, hee said vnto his disciples, Yee know that after two dayes shall be Easter, and the Sonne of man shall be delyuered ouer to be crucified. Then assembled together the chiefe Priests, & the Scribes, and the Elders of the people, vnto the palace of the high Priest, (Which was called Caiaphas) and helde a Counsell, that they might take Jesus by subtiltie, and kill him. But they said, Not on the holy day, lest there be an vproare among the people. When Jesus was in Bethanie in the house of Simon the Leper, there came vnto him a woman, hauing an Alabaster box of precious ointment, and powred it on his head as he sate at the boord. But when his disciples sawe it, they had

had indignation, saying, Whereto serueth this waste? This ointment might haue beene well sold, and giuen to the poore. When Iesus vnderstood that, he said vnto them, Why trouble ye the woman? for she hath wrought a good worke vpon me. For ye haue the poore alwayes with you, but me ye shall not haue alwayes. And in that shee hath cast this ointment on my body, shee did it to bury me. Verily I say vnto you, wheresoeuer this Gospel shall be preached in all the world, there shal also this be told that she hath done for a memoriall of her. Then one of the twelue (which was called Iudas Iscariot) went vnto the chiefe Priests, and said vnto them, What will ye giue me, and I will deliuer him vnto you? And they appointed vnto him thirtie pieces of siluer. And from that time forth he sought opportunitie to betray him. The first day of sweet bread, the disciples came to Iesus, saying to him, where wilt thou that wee prepare for thee to eate the Passeouer? And he said, Goe into the City to such a man, and say vnto him, The Master saith, my time is at hand: I will keepe my Easter by thee with my Disciples. And the disciples did as Iesus had appointed them, and they made ready the Passeouer. When the euen was come, he sate downe with the twelue: and as they did eate, he said, Verily I say vnto you, that one of you shall betray me. And they were exceeding sorrowfull, and began euery one of them to say vnto him, Lord, is it I? He answered and said, He that dippeth his hand with me in the dish, the same shall betray me. The sonne of man truely goeth as it is written of him: but wo vnto that man by whom the Sonne of man is betrated: it had bin good for that man if he had not beene borne. Then Iudas which betrayed him, answered, and said, Master, Is it I? He said vnto him, Thou hast said. And when they were eating, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue it to the disciples, and said, Take, eate, this is my body. And he tooke the Cup, and thanked, and gaue it to them, saying, Drinke yee all of this: for this is my blood, (which is of the New Testament) that is shed for many, for the remission of sinnes. But I say vnto you, I will not drinke henceforth of this fruit of the Vine tree, vntill that day when I shall

drinke it new with you in my Fathers kingdome. And when they had laid grace, they went out vnto mount Olivet. Then said Iesus vnto them, All ye shall be offended because of mee this night: For it is written, I will smite the Shepheard, and the sheepe of the flocke shall be scattered abroad: but after I am risen againe, I will goe before you into Galilee. Peter answered and said vnto him, Though all men be offended because of thee, yet will I not be offended. Iesus said vnto him, Verily I say vnto thee, that in this same night before the cocke crow, thou shalt denie mee thrise. Peter sayde vnto him, Yea though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then came Iesus with them vnto a Farme place, (which is called Gethsemane) and said vnto the disciples, Sit ye here while I goe and pray yonder. And he tooke with him Peter and the two sonnes of Zebedee, and began to wax sorrowfull and heauie. Then sayd Iesus vnto them, My soule is heauie, euen vnto the death: tary ye here, and watch with me. And he went a little further, and fell flat on his face, and prayed, saying, O my Father, if it be possible, let this cup passe from me: neuertheless, not as I will, but as thou wilt. And he came vnto the Disciples, and found them asleepe, and sayd vnto Peter, What could yee not watch with mee one houre? watch and pray, that ye enter not into temptation: The spirit is willing, but the flesh is weake. He went away once againe, and prayed, saying, O my Father, if this cup may not passe away from me, except I drinke of it, thy will be fulfilled. And hee came and found them asleepe againe, for their eyes were heauie. And he left them and went againe, and prayed the third time, saying the same words. Then commeth hee to his Disciples, and said vnto them, Sleepe on now, and take your rest. Behold, the houre is at hand, and the Sonne of man is betrayed into the hand of sinners. Rise, let vs be going, behold, hee is at hand that doeth betray me. While hee yet spake, loe, Iudas one of the number of the twelue, came, and with him a great multitude with swordes and staues sent from the chiefe Priests and Elders of the people. But he that betrayed him, gaue them a token, saying, Whomsoeuer I kisse, the same

same is he, holde him fast. And forthwith he came to Jesus, and said, Haile Master, and kissed him. And Jesus said vnto him, Friend, wherefore art thou come? Then came they, and laide hands on Jesus, and tooke him. And behold, one of them which were with Jesus, stretched out his hand, and drew his sword, and strooke a seruant of the high Priest, and smote off his eare. Then said Jesus vnto him, Put vp thy sword into the sheath: for all they that take the sword, shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall giue me euen now more then twelue Legions of Angels? But how then shall the Scriptures be fulfilled? For thus it must be. In that same houre said Jesus to the multitude, Yee be come out as it were to a thiefe with swords and staues for to take me. I sate daily with you teaching in the Temple, and ye tooke me not. But all this was done, that the scriptures of the Prophets might be fulfilled. Then all the disciples forsooke him, and fled. And they tooke Jesus, and led him to Caiaphas the high Priest, where the Scribes and the Elders were assembled. But Peter followed him afarre off vnto the high Priests palace, and went in, and sate with the seruants, to see the end. The chiefe Priests and Elders, and all the Counsaile sought false witnesse against Jesus, for to put him to death, but found none: yea when many false witnesses came, yet found they none. At the last came two false witnesses, and said, This fellow said, I am able to destroy the Temple of God, and to builde it againe in three dayes. And the chiefe Priest arose, and sayde vnto him, Answerest thou nothing? Why doe these beare witnesse against thee? But Jesus held his peace. And the chiefe Priest answered, and said vnto him, I charge thee by the liuing God, that thou tell vs whether thou be Christ the Sonne of God. Jesus said vnto him, Thou hast said. Neuertheless I say vnto you, Hereafter shall ye see the Sonne of man sitting on the right hand of power, and comming in the cloudes of the skie. Then the high Priest rent his clothes, saying, Hee hath spoken blasphemie, what neede we of any more witnesses? Behold, now yee haue heard his blasphemy, what thinke yee? They answered and sayd, Hee

is worthy to die. Then did they spit in his face, and buffeted him with fistes. And other smote him on the face with the palme of their hands, saying, Tell vs, thou Christ, who is hee that smote thee? Peter sate without in the Court, and a Damosell came to him, saying, Thou also wast with Jesus of Galilee. But hee denyed before them all, saying, I wot not what thou sayest. When he was gone out into the porch, an other wench saw him, and said vnto them that were there, This fellow was also with Jesus of Nazareth. And againe hee denyed with an oath, saying, I doe not know the man. After a while came vnto him they that stood by, and said vnto Peter, Surely thou art euen one of them, for thy speech bewrayeth thee. Then began he to curse and to sweare that he knew not the man. And immediatly the cocke crew. And Peter remembred the word of Jesu, which said vnto him, Before the Cocke crow, thou shalt denie mee thrise: and he went out, and wept bitterly. When the morning was come, all the chiefe Priests and Elders of the people helde a Counsell against Jesus to put him to death, and brought him bound, and deliuered him vnto Pontius Pilate the Deputie. Then Judas which had betrayed him (seeing that he was condemned) repented himselfe, and brought againe the thirty plates of siluer to the chiefe Priests and Elders, saying, I haue sinned, betraying the innocent blood. And they said, what is that to vs? see thou to that. And he cast downe the siluer plates in the Temple and departed, and went and hanged himselfe. And the chiefe Priests tooke the siluer plates, and said, It is not lawfull for to put them into the treasurie, because it is the price of blood. And they tooke counsaile, and bought with them a potters field to bury strangers in. Wherfore the field is called Acheldama, that is, The field of blood, vntill this day. Then was fulfilled that which was spoken by Jeremie the Prophet, saying, And they tooke thirty siluer plates, the price of him that was valued, whom they bought of the children of Israel, and gaue them for the potters field, as the Lord appointed me. Jesus stood before the Deputie, and the Deputie asked him, saying, Art thou the King of the Jewes? Jesus sayde vnto him, Thou sayest. And when

he

hee was accused of the chiefe Priests and Elders, hee answered nothing. Then saide Pilate vnto him, Hearest thou not how many witnesses they lay against thee? And hee answered him to neuer a word, insomuch that the Deputie marueiled greatly. At that feast the Deputie was wont to deliuer vnto the people a prisoner whom they would desire. Hee had then a notable prisoner, called Barabbas. Therefore when they were gathered together, Pilate sayde, Whether will ye that I giue loose vnto you Barabbas, or Iesus which is called Christ? For hee knew that for enuie they had deliuered him. When he was set downe to giue iudgement, his wife sent vnto him, saying, Haue thou nothing to doe with that iust man, for I haue suffered this day many things in my sleepe, because of him. But the chiefe Priests and Elders perswaded the people that they should aske Barabbas, and destroy Iesus. The Deputie answered and saide vnto them, Whether of the twaine will yee that I let loose vnto you? They saide, Barabbas. Pilate saide vnto them, What shall I doe then with Iesus which is called Christ? They all saide vnto him, Let him bee crucified. The Deputie saide, What euill hath hee done? But they cried the more, saying, Let him bee crucified. When Pilate saw that hee could preuaile nothing, but that more businesse was made, hee tooke water, and washed his hands before the people, saying, I am innocent of the blood of this iust person, see yee. Then answered all the people, and saide, His blood bee on vs, and on our children. Then let he Barabbas loose vnto them, and scourged Iesus, and deliuered him to be crucified. Then the Souldiers of the Deputie tooke Iesus into the common hall, and gathered vnto him all the company, and they stripped him, and put on him a purple robe, and platted a crowne of thornes, and put it vpon his head, and a reede in his right hand, and bowed the knee before him, and mocked him, saying, Haile King of the Iewes. And when they had spit vpon him, they tooke the reede, and smote him on the head, and after that they had mocked him, they tooke the robe off him againe, and put his owne raiment on him, and ledde him away to crucifie him. And as they came out, they found a man of Cyrene

(named Simon) him they compelled to beare his Crosse. And they came vnto the place which is called Golgotha, (that is to say, a place of dead mens skulles) and gaue him vineger mingled with gall, to drinke: and when he had tasted thereof, he would not drinke. When they had crucified him, they parted his garments, and did cast lots, that it might be fulfilled which was spoken by the Prophet, They parted my garments among them, and vpon my vesture did they cast lots. And they sate and watched him there, and set vp ouer his head the cause of his death written, This is Iesus the King of the Iewes. Then were there two theeues crucified with him, one on the right hand, and the other on the left. They that passed by, reuiled him, wagging their heads, and saying, Thou that destroyedst the Temple of God, and buildest it in three dayes, saue thy selfe. If thou be the Sonne of GOD, come downe from the crosse. Likewise also the high Priests mocking him, with the Scribes and Elders, said, Hee saued other, himselfe he cannot saue: If he be the King of Israel, let him now come downe from the crosse, and wee will beleeue him. Hee trusted in God, let him deliuer him now if he will haue him: For he said, I am the Sonne of God. The theeues also which were crucified with him, cast the same in his teeth. From the sixt houre was there darkenesse ouer all the land, vntil the ninth houre. And about the ninth houre Iesus cried with a loude voice, saying, Eli, Eli, Lamasabachthani, that is to say, My God, my God, why hast thou forsaken me? Some of them that stood there, when they heard that, said, This man calleth for Elias. And straightway one of them ranne, and tooke a spunge, and when hee had filled it full of vineger, hee put it on a reede, and gaue him to drinke. Other said, Let bee, let vs see whether Elias will come, and deliuer him. Iesus, when he had cryed againe with a loude voice, yeelded vp the ghost. And behold, the vaile of the Temple did rent in two parts from the top to the bottome, and the earth did quake, and the stones rent, and graues did open, and many bodies of Saints which slept, arose, and went out of the graues after his resurrection, and came into the holy Citie, and appeared vnto many. When the Centu-

rion,

rion, and they that were with him watching Jesus, saw the earthquake, and those things which happened, they feared greatly, saying, Truely this was the Sonne of God. And many women were there (beholding him afarre off) which followed Jesus from Galilee, ministring vnto him: among which was Mary Magdalene, and Mary the mother of James and Joses, and the mother of Zebedees children.

¶ Munday before Easter.

The Epistle.

WHat is he this that commeth from Edom, with red coloured clothes of Bosra (which is so costly cloth) and commeth in so mightily with all his strength? I am he that teacheth righteousnes, and am of power to helpe. Wherefore then is thy clothing redde, and thy raiment like his that treadeth in the wine-presse? I haue troden the presse my selfe alone, and of all people there is not one with me. Thus will I tread downe mine enemies in my wrath, and set my feete vpon them in mine indignation, and their blood shall bespring my clothes, and so will I staine all my raiment. For the day of vengeance is affigned in mine heart, and the yeere when my people shall bee delinered, is come. I looked about mee, and there was no man to shew me any helpe. I marueiled that no man holde mee vp. Then I holde mee by mine owne arme, and my feruentnesse sustained mee. And thus will I tread downe the people in my wrath, and bathe them in my displeasure, and vpon the earth will I lay their strength: I will declare the goodnesse of the Lord, yea and the praise of the Lord, for all that hee hath giuen vs, for the great good

Esa 63.1.

that

that he hath done for Israel, which hee hath giuen them of his owne fauour, and according to the multitude of his louing kindnesse. For he said, These no doubt are my people, and no shrinking children: and so hee was their Sauiour. In their troubles he was also troubled with them, and the Angel that went foorth from his presence deliuered them. Of very loue and kindnesse that he had vnto them, he redeemed them. Hee hath borne them, and caried them vp euer since the world began. But after they prouoked him to wrath, and vexed his holy minde, he was their enemy, & fought against them himselfe. Yet remembred Israel the olde time of Moses and his people, saying, where is he that brought them from the water of the sea, with them that fed his sheepe: where is he that hath giuen his holy Spirit among them: He led them by the right hand of Moses with his glorious arme, diuiding the water before them, whereby hee gate himselfe an euerlasting Name. He ledde them in the deepe, as an horse is ledde in the plaine, that they should not stumble, as a tame beast goeth in the field, and the breath giuen of God, giueth him rest. Thus (O God) hast thou ledde thy people, to make thy selfe a glorious Name withall. Looke downe then from heauen, and behold the dwelling place of thy Sanctuary, and thy glory. How is it that thy tealousie, thy strength, the multitude of thy mercies, and thy louing kindnesse will not be intreated of vs: yet art thou our Father. For Abraham knoweth vs not, neither is Israel acquainted with vs. But thou Lord art our Father and redeemer, and thy Name is euerlasting. O Lord, wherefore hast thou led vs out of the way: wherefore hast thou hardened our hearts, that we feare thee not: Be at one with vs againe for thy seruants sake, and for the generation of thine heritage. Thy people haue had but a little of thy Sanctuary in possession, for our enemies haue troden downe thy holy place. And wee were thine from the beginning, when thou wast not their Lord, for they haue not called vpon thy Name.

The

Munday before Easter.

The Gospel.

After two dayes was Easter, and the dayes of sweete bread. And the high Priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not in the Feast day, lest any busines arise among the people. And when he was in Bethanie, in the house of Simon the leper, euen as he sate at meate, there came a woman hauing an Alabaster boxe of ointment, called Nard, that was pure and costly, and shee brake the boxe, and powred it vpon his head. And there were some that were not content within themselues, and said, What needed this waste of ointment? for it might haue beene solde for more then three hundreth pence, and haue beene giuen to the poore: and they grudged against her. And Iesus said, Let her alone, why trouble yee her? Shee hath done a good worke on me: for yee haue the poore with you alwayes, and whensoeuer ye will, yee may doe them good: but me haue ye not alwayes. Shee hath done that she could, shee came aforehand to anoynt my body to the burying. Verily I say vnto you, wheresoeuer this Gospel shall be preached throughout the whole world, this also that shee hath done shall bee rehearsed in remembrance of her. And Iudas Iscariot, one of the twelue, went away vnto the high Priests, to betray him vnto them. When they heard that, they were glad, and promised that they would giue him money. And hee sought how he might conueniently betray him. And the first day of sweete bread (when they offered the Passeouer) his disciples said vnto him, Where wilt thou that we go and prepare, that thou mayest eate the Passeouer? And he sent forth two of his disciples, and said vnto them, Goe ye into the citie, and there shall meete you a man bearing a pitcher of water, follow him. And whithersoeuer he goeth in, say Mar. 14. 1.

say yee vnto the good man of the house, The Master sayth, Where is the ghest chamber, where I shall eate the Passeouer with my disciples? And he will shew you a great parlour paued and prepared, there make ready for vs. And his disciples went foorth, and came into the Citie, and found as hee had sayde vnto them, and they made ready the Passeouer. And when it was now euentide, hee came with the twelue: and as they sate at board, and did eate, Iesus sayd, Verily I say vnto you, one of you (that eateth with me) shall betray me. And they began to be sory, and to say to him one by one, Is it I? And another sayd, Is it I? He answered, and said vnto them, It is one of the twelue, euen he that dippeth with me in the platter. The sonne of man truly goeth as it is written of him: but Woe vnto that man by whom the Sonne of man is betrayed: good were it for that man if hee had neuer been borne. And as they did eate, Iesus tooke bread, and when he had giuen thankes, he brake it, and gaue to them, and said, Take, eate, this is my body. And hee tooke the cup, and when he had giuen thankes, he gaue it to them: and they all dranke of it. And he said vnto them, This is my blood of the new Testament, which is shed for many. Verily I say vnto you, I will drinke no more of the fruit of the Vine, vntill that day that I drinke it new in the kingdome of God. And when they had sayd grace, they went out to the mount Oliuet. And Iesus saith vnto them, All ye shall be offended, because of me this night: For it is written, I will smite the shepheard, and the sheepe shalbe scattered: But after that I am risen againe, I will goe into Galilee before you. Peter sayd vnto him, And though all men bee offended, yet will not I. And Iesus saith vnto him, Verily I say vnto thee, that this day, euen in this night, before the cocke crow twise, thou shalt denie me three times. But hee spake more vehemently, No, if I should die with thee, I will not denie thee. Likewise also sayd they all. And they came into a place which was named Gethsemane, and he said to his disciples, Sit yee heere, while I goe aside & pray. And he taketh with him Peter, and James, and John and began to ware abashed, and to be in an agony, and said vnto them, My soule is heauy, euen vnto the death:

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tary ye here and watch. And hee went forth a little, and fell downe flat on the ground, and prayed, that if it were possible the houre might passe from him. And he said, Abba, Father, all things are possible vnto thee, take away this cup from me: neuertheless, not as I will, but as thou wilt be done. And hee came and found them sleeping, and sayth to Peter, Simon, sleepest thou? Couldest not thou watch one houre? watch yee, and pray, lest yee enter into temptation: the spirit truely is ready, but the flesh is weake. And againe he went aside, and prayed, and spake the same words. And hee returned and found them asleepe againe, for their eyes were heauie, neither wist they what to answere him. And he came the third time, and said to them, Sleepe henceforth, and take your ease: it is enough. The houre is come, behold, the Son of man is betrayed into the hands of sinners. Rise vp, let vs goe: loe, he that betrayeth me is at hand. And immediately while hee yet spake, commeth Judas (which was one of the twelue) & with him a great number of people, with swordes and staues, from the high Priests, and Scribes, and Elders. And he that betrayed him, had giuen them a generall token, saying, Whomsoeuer I doe kisse, the same is hee, take and leade him away warily. And assoone as hee was come, hee goeth straightway to him, and saith vnto him, Master, Master, and kissed him: And they laide their hands on him, and tooke him. And one of them that stood by, drew out a sword, and smote a seruant of the high Priests, and cut off his eare. And Jesus answered and said vnto them, Yee be come out as vnto a thiefe with swordes and staues, for to take mee: I was daily with you in the Temple teaching, and yee tooke mee not: But these things come to passe, that the Scriptures should bee fulfilled. And they all forsooke him, and ranne away. And there followed him a certaine young man cloathed in linnen vpon the bare, and the young men caught him, and hee left his linnen garment, and fledde from them naked. And they led Jesus away to the high Priest of all, and with him came all the high Priests, and the Elders, and the Scribes. And Peter followed him a great way off, (euen till hee was come into the Palace of the high Priest)

and

and hee sate with the seruants, and warmed himselfe at the fire. And the high Priests and all the counsell sought for Witnesse against Jesus to put him to death, and found none: for many bare false witnesse against him, but their witnesses agreed not together. And there arose certaine, & brought false witnesse against him, saying, We heard him say, I will destroy this Temple that is made with hands, & within three dayes I will build another made without hands. But yet their witnesses agreed not together. And the high Priest stood vp among them, and asked Jesus, saying, Answerest thou nothing: how is it that these beare witnesse against thee: But he held his peace, and answered nothing. Againe the high Priest asked him, and said vnto him, Art thou Christ the Son of the Blessed: And Jesus said, I am: and yee shall see the Sonne of man sitting on the right hand of power, and comming in the clouds of heauen. Then the high Priest rent his clothes, and said, What need we any further witnesses, yee haue heard blasphemy, what thinke ye: And they all condemned him to be worthy of death. And some began to spit at him, and to couer his face, and to beat him with fists, and to say vnto him, Aread. And the seruants buffetted him on the face. And as Peter was beneath in the palace, there came one of the wenches of the hie Priest, and when she saw Peter warming himselfe, she looked on him, and said, Wast not thou also with Jesus of Nazareth: And he denied, saying, I know him not, neither wot I what thou sayest. And he went out into the porch, and the cocke crew. And a Damosell (when shee saw him) began againe to say to them that stood by, This is one of them. And he denyed it againe. And anon after, they that stood by, said againe vnto Peter, Surely thou art one of them, for thou art of Galilee, and thy speech agreeth thereto. But hee began to curse and to sweare, saying, I know not this man of whom yee speake. And againe the cocke crew. And Peter remembred the word that Jesus had said vnto him, Before the cocke crow twise thou shalt deny mee three times: and he began to weepe.

Tuesday

Tuesday before Easter.

The Epistle.

THe Lord God hath opened mine eare, therefore can I not say nay, neither withdraw my selfe: but I offer my backe vnto the smiters, and my cheekes to the nippers. I turne not my face from shame and spitting, and the Lord God shall helpe me, therefore shall I not be confounded. I haue hardened my face like a flint stone, for I am sure that I shall not come to confusion. He is at hand that iustifieth me: who will then go to law with me? Let vs stand one against another. If there be any that will reason with me, let him come forth to me. Behold, the Lord God standeth by me: what is he then that can condemne me? Lo they shalbe like as an old cloth, the moth shall eate them vp. Therefore Who so feareth the Lord among you, let him heare the voice of his seruant. Who so walketh in darknes, and no light shineth vpon him, let him put his trust in the Name of the Lord, and holde him vp by his God. But take heede, ye all kindle a fire of the wrath of God, and flie vp the coales. Walke on in the glistening of your owne fire, and in the coales that ye haue kindled. This commeth vnto you from my hand, namely that ye shall sleepe in sorrow. Esa 50.5.

The Gospel.

AND anon in the dawning, the high Priests helde a counsaile, and the Elders, and the Scribes, and the whole Congregation, and bound Iesus, and led him away, and deliuered him to Pilate. And Pilate asked him, Art thou the King of the Iewes? And hee answered, and said vnto him, Thou sayest it. And the high Priests accused him of many things. So Pilate asked him againe, saying, Answerest thou nothing? Behold how Mar. 15.1.

how many things they lay to thy charge. Jesus answered yet nothing, so that Pilate marueiled. At that feast Pilate did deliuer vnto them a prisoner, whomsoeuer they would desire. And there was one that was named Barabbas, which lay bound with them that made insurrection: he had committed murder. And the people crying vnto him, and began to desire him that he would doe according as he had euer done vnto them. Pilate answered them, saying, Will yee that I let loose vnto you the King of the Iewes? For he knew that the hie Priests had deliuered him of enuie. But the hie Priests mooued the people, that he should rather deliuer Barabbas vnto them. Pilate answered againe, and saide vnto them, What will yee then that I doe vnto him, whom yee call the King of the Iewes? And they cryed againe, Crucifie him. Pilate said vnto them, what euill hath he done? And they cryed the more feruently, Crucifie him. And so Pilate willing to content the people, let loose Barabbas vnto them, and deliuered vp Jesus (when he had scourged him) for to be crucified. And the souldiers ledde him away into the common Hall, and called together the whole multitude. And they clothed him with purple, and they platted a crowne of thornes, and crowned him withall, and began to salute him, Haile King of the Iewes. And they smote him on the head with a reede, and did spit vpon him, and bowed their knees, and worshipped him. And when they had mocked him, they tooke the purple off him, and put his owne clothes on him, and led him out to crucifie him. And they compelled one that passed by, called Simon of Cyrene (the father of Alexander and Rufus) which came out of the field, to beare his crosse. And they brought him to a place named Golgotha, (which if a man interpret, is the place of dead mens skulles.) And they gaue him to drinke, wine mingled with myrrhe: but he receiued it not. And when they had crucified him, they parted his garments, casting lots vpon them, what euery man should take. And it was about the third houre, and they crucified him. And the title of his cause was written, The King of the Iewes. And they crucified with him two theeues, the one on his right hand, and the other on his left: And the Scripture was

fulfilled,

fulfilled, which sayth, Hee was counted among the wicked. And they that went by, railed on him, wagging their heads, and saying, Ah wretch thou that destroyest the Temple, and buildest it againe in three dayes, saue thy selfe, and come downe from the Crosse. Likewise also mocked him the high Priests among themselues, with the Scribes, and said, Hee saued other men, himselfe he cannot saue. Let Christ the King of Israel descend now from the Crosse, that we may see & beleeue. And they that were crucified with him, checked him also. And when the sixt houre was come, darkenesse arose ouer all the earth, vntill the ninth houre. And at the ninth houre Jesus cryed with a loude voice, saying, Eloi, Eloi, Lamasabachthani, which is (if one interpret it) My God, my God, why hast thou forsaken me? And some of them that stood by, when they heard that, said, Behold, he calleth for Elias. And one ran and filled a spunge full of vineger, and put it on a reede, and gaue him to drinke, saying, Let him alone, let vs see whether Elias will come and take him downe. But Jesus cryed with a loude voice, and gaue vp the ghost. And the vaile of the temple rent in two pieces, from the toppe to the bottome. And when the Centurion (which stood before him) saw that he so cryed, and gaue vp the ghost, hee said, Truely this man was the Sonne of God. There were also women a good way off, beholding him: Among whom was Mary Magdalene, and Mary the mother of James the little, and of Joses, and Mary Solome (which also when hee was in Galilee, had followed him, and ministred vnto him) and many other women which came vp with him to Hierusalem. And now when the euen was come, (because it was the day of preparing that goeth before the Sabboth) Joseph of the Citie of Arimathea, a noble Counsailour, which also looked for the kingdome of God, came and went in boldly vnto Pilate, and begged of him the body of Jesus. And Pilate maruelled that he was already dead, and called vnto him the Centurion, and asked of him whether hee had beene any while dead. And when he knew by the trueth of the Centurion, he gaue the body to Joseph. And hee bought a linnen cloth, and tooke him downe, and wrapped him in the linnen cloth, and laide him

in a Sepulchre that was hewen out of a rocke, and rolled a stone before the doore of the Sepulchre. And Mary Magdalene, and Mary Joses beheld where he was laide.

¶ Wednesday before Easter.

The Epistle.

Heb.9.16. WHere as is a Testament, there must also (of necessitie) be the death of him that maketh the Testament. For the Testament taketh authoritie when men are dead: For it is yet of no value, as long as hee that maketh the Testament is aliue. For which cause also, neither the first Testament was ordeined without blood. For when Moses had declared all the commandements to all the people, according to the Law, hee tooke the blood of Calues and of Goats, with water and purple wooll, and hyssope, and sprinckled both the Booke and all the people, saying, This is the blood of the Testament which GOD hath appointed vnto you. Moreouer, hee sprinckled the Tabernacle with blood also, and all the ministring vessels. And almost all things are by the Law purged with blood, and without shedding of blood is no remission. It is need then that the similitudes of heauenly things bee purified with such things: but that the heauenly things themselues be purified with better Sacrifices then are those. For Christ is not entred into the holy places that are made with handes (which are similitudes of true things) but is entred into very heauen, for to appeare now in the sight of God for vs: not to offer himselfe often, as the high Priest entreth into the holy place euery yeere with strange blood, (for then he must haue often suffered since the world began) but now in the end of the world hath hee appeared once, to put sin to flight, by the offering vp of himselfe. And as it is appointed vnto all men that they shall once die, and then commeth the iudgement: euen so Christ was once

offered

offered to take away the sinnes of many, and vnto them that looke for him, shall hee appeare againe without sinne, vnto saluation.

The Gospel.

THe feast of sweet bread drew nigh, which is called Easter, and the hie Priests and Scribes sought how they might kil him, for they feared the people. Then entred Satan into Judas, whose syname was Iscariot, which was of the number of the twelue, and he went his way, and communed with the hie Priests and officers, how he might betray him vnto them. And they were glad, and promised to giue him money. And he consented and sought opportunitie to betray him vnto them, when the people were away. Then came the day of Sweet bread, when of necessitie the Passeouer must be offered. And he sent Peter and John, saying, Goe, and prepare vs the Passeouer, that we may eate it. They said vnto him, Where wilt thou that wee prepare? And hee said vnto them, Behold, when yee enter into the Citie, there shall a man meete you, bearing a pitcher of water, him follow into the same house that hee entreth in, and yee shall say vnto the Good-man of the house, The Master saith vnto thee, Where is the Guest-chamber, where I may eate the Passeouer with my Disciples? And he shall shew you a great parlour paued, there make ready. And they went, and found as hee had said vnto them, and they made ready the Passeouer. And when the houre was come, he sate downe, and the twelue Apostles with him. And hee said vnto them, I haue inwardly desired to eate this Passeouer with you before that I suffer. For I say vnto you, henceforth will I not eate of it any more, vntill it be fulfilled in the Kingdome of God. And he tooke the Cup, and gaue thankes, and said, Take this, and diuide it among you: for I say vnto you, I will not drinke of the fruit of the Vine, Luke 22. 1.

vntill the Kingdome of God come. And he tooke bread, and when he had giuen thankes, he brake it, & gaue it vnto them, saying, This is my body which is giuen for you: this doe in the remembrance of me. Likewise also when he had supped, he tooke the cup, saying, This cup is the new Testament in my bloud, which is shed for you. Yet beholde, the hand of him that betrayeth me, is with me on the Table. And truely the Sonne of man goeth as it is appointed: but woe vnto that man by whom hee is betrayed. And they began to enquire among themselues, which of them it was that should doe it. And there was a strife among them, which of them should seeme to bee the greatest. And hee sayde vnto them, The Kings of nations reigne ouer them, and they that haue authoritie ouer them, are called gracious: but ye shall not so be. But he that is greatest among you, shall be as the yonger: and he that is chiefe, shall be as hee that doeth ministeR. For whether is greater, hee that sitteth at meate, or hee that serueth? Is not hee that sitteth at meate? But I am among you as hee that ministreth. Ye are they which haue abidden with mee in my temptations. And I appoint vnto you a Kingdome, as my Father hath appointed to me, that yee may eate and drinke at my Table in my Kingdome, and sit on Seats iudging the twelue Tribes of Israel. And the Lord said, Simon, Simon, behold, Satan hath desired to sift you, as it were wheate: but I haue prayed for thee, that thy faith faile not. And when thou art conuerted, strengthen thy brethren. And hee said vnto him, Lord, I am ready to goe with thee into prison, and to death. And hee said, I tell thee Peter, the cocke shall not crow this day, till thou haue denyed thrise that thou knowest me. And he said vnto them, when I sent you without wallet, and scrip, & shoes, lacked you any thing? And they said, No. Then said he vnto them, But now hee that hath a wallet, let him take it vp, and likewise his scrip, and hee that hath no sword, let him sell his coat and buy one. For I say vnto you, that yet the same which is written, must be perfourmed in me, Euen among the wicked was hee reputed: for those things which are written of me, haue an ende. And they sayde, Lord, beholde, heere are two swordes.

And

Wednesday before Easter.

And he said vnto them, It is ynough. And he came out, and went (as he was wont) to mount Oliuet. And the Disciples followed him: and when hee came to the place, hee said vnto them; Pray, lest ye fall into temptation. And hee gate himselfe from them about a stones cast, and kneeled downe, and prayed, saying, Father, if thou wilt, remoone this cuppe from mee: neuertheleſſe, not my will, but thine be fulfilled. And there appeared an Angel vnto him from heauen, comforting him. And hee was in an agonie, and prayed the longer, and his sweat was like droppes of blood, trickling down to the ground. And when hee arose from prayer, and was come to his Disciples, hee found them sleeping for heauineſſe, and hee sayd vnto them, Why sleepe ye? Arise, and pray, lest ye fall into temptation. While hee yet spake, behold, there came a company, and hee that was called Judas, one of the twelue, went before them, and preassed nigh vnto Jesus to kisse him. But Jesus said vnto him, Judas, betrayest thou the Sonne of man with a kisse? When they which were about him, saw what would follow, they said vnto him, Lord, shall we smite with the sword? And one of them smote a seruant of the high Priests, and strooke off his right eare. Jesus answered and said, Suffer yee thus farre foorth. And when he touched his eare, he healed him. Then Jesus said vnto the high Priests and Rulers of the Temple, and the Elders which were come to him, Yee be come out as vnto a thiefe, with swords and staues. When I was dayly with you in the Temple, yee stretched foorth no hands against mee: But this is euen your very houre, and the power of darkeneſſe. Then tooke they him, and led him, and brought him to the high Priests house. But Peter followed afarre off. And when they had kindled a fire in the middes of the palace, and were set downe together, Peter also sate downe among them. But when one of the wenches beheld him, as hee sate by the fire, and looked vpon him, shee said, This same fellow was also with him. And he denyed him, saying, Woman, I know him not. And after a little while another saw him, and said, Thou art also one of them. And Peter said, Man, I am not. And about the space of an houre after, another affirmed, saying,

ſaying, Uerily this fellow was with him alſo, for he is of Galilee. And Peter ſaid, Man, I wot not what thou ſayeſt. And immediatly while he yet ſpake, the cocke crew. And the Lord turned backe, and looked vpon Peter, and Peter remembred the word of the Lord, how he had ſaid vnto him, Before the cocke crow, thou ſhalt deny me thrise: And Peter went out and wept bitterly. And the men that tooke Jeſus, mocked him, and ſmote him: And when they had blindfolded him, they ſtrooke him on the face, and aſked him, ſaying, Aread, who is hee that ſmote thee? And many other things deſpitefully ſaid they againſt him. And aſſoone as it was day, the Elders of the people, and the high Prieſts and Scribes came together, and led him into their Councill, ſaying, Art thou very Chriſt? Tell vs. And he ſaid vnto them, If I tell you, yee will not beleeue mee: and if I aſke you, you will not anſwere, nor let me goe. Hereafter ſhall the Sonne of man ſit on the right hand of the power of God. Then ſaid they all, Art thou then the Sonne of God? He ſaid, Ye ſay that I am. And they ſaid, what need we any further witneſſe? for we our ſelues haue heard of his owne mouth.

¶ Thurſday before Eaſter.

The Epiſtle.

1.Cor.11. 17.

THis I warne you of, & commend not, that yee come not together after a better manner, but after a worſe. For firſt of al, when ye come together in the Congregation, I heare that there is diſſention among you, and I partly beleeue it. For there muſt bee ſects among you, that they which are perfect among you, may be knowen. When ye come together therfore into one place, the Lords ſupper cannot be eaten, for euery man beginneth afore to eate his owne ſupper, & one is hungry, & another is drunken. Haue ye not houſes to eate and drinke in? Deſpiſe

ye

ye the Congregation of God, and shame them that haue not: what shall I say vnto you? Shall I praise you? In this I praise you not. That which I deliuered vnto you, I receiued of the Lord. For the Lord Iesus, the same night in which hee was betrayed, tooke bread, and when hee had giuen thankes, hee brake it, and said, Take ye, and eate: this is my body which is broken for you: this doe ye in the remembrance of me. After the same maner also he tooke the cup when supper was done, saying, This cup is the new Testament in my blood: This doe, as oft as yee drinke it, in remembrance of me. For as often as ye shall eate this bread, and drinke of this cup, ye shall shew the Lords death till he come. Wherefore whosoeuer shall eate of this bread, and drinke of this cup of the Lord vnworthily, shalbe guiltie of the body and blood of the Lord. But let a man examine himselfe, and so let him eate of the bread, and drinke of the cup. For hee that eateth and drinketh vnworthily, eateth & drinketh his owne damnation, because hee maketh no difference of the Lords body. For this cause many are weake and sicke among you, and many sleepe. For if we had iudged our selues, we should not haue beene iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherefore my brethren, when ye come together to eate, tary one for another. If any man hunger, let him eate at home; that ye come not together vnto condemnation. Other things will I set in order when I come.

The Gospel.

THe whole multitude of them a- Luk. 23. 1.
rose, and led him vnto Pilate. And they began to accuse him, saying, We found this fellow peruerting the people, and forbidding to pay tributte to Cesar, saying, that he is Christ a King. And Pilat asked him, saying, Art thou the King of the Iewes? He answered him, and sayde, Thou sayest it. Then said Pilate to the hie Priests, and to the

people, I finde no fault in this man. And they were the more fierce, saying, He moueth the people, teaching throughout all Iurie, and began at Galilee, euen to this place. When Pilate heard mention of Galilee, hee asked whether the man were of Galilee. And assoone as he knew that hee belonged vnto Herods iurisdiction, hee sent him to Herod, which was also at Hierusalem at that time. And when Herod saw Iesus, hee was exceeding glad: for hee was desirous to see him of a long season, because hee had heard many things of him, and hee trusted to haue seene some miracles done by him. Then hee questioned with him many words, but he answered him nothing. The high Priests and Scribes stood forth, and accused him stoutly. And Herod with his men of warre despised him. And when hee had mocked him, hee arayed him in white clothing, and sent him againe to Pilate. And the same day Pilate and Herode were made friends together: for before they were at variance. And Pilate called together the high Priests, and the Rulers, and the people, and sayd vnto them, Yee haue brought this man vnto mee, as one that peruerteth the people, and beholde, I examine him before you, and finde no fault in this man of those things whereof yee accuse him, no nor yet Herode: For I sent you vnto him, and loe, nothing worthy of death is done vnto him: I will therefore chasten him, and let him loose. For of necessitie he must haue let one loose to them at that Feast. And all the people cried at once, saying, Away with him, and deliuer vs Barabbas (which for a certaine insurrection made in the citie, and for a murder, was cast into prison.) Pilate spake againe vnto them, willing to let Iesus loose. But they cryed, saying, Crucifie him, crucifie him. Hee said vnto them the third time, What euill hath he done? I finde no cause of death in him: I will therefore chasten him, and let him goe. And they cryed with lowd voyces, requiring that he might be crucified. And the voyces of them and of the high Priests preuailed. And Pilate gaue sentence, that it should bee as they required: and hee let loose vnto them him, that for insurrection and murder was cast into prison, whom they had desired. And hee deliuered vnto them Iesus, to doe with him what they

would.

would. And as they led him away, they caught one Simon of Syrene comming out of the fielde; and on him layd they the Crosse, that hee might beare it after Jesus. And there followed him a great company of people, and of women, which bewailed and lamented him. But Jesus turned backe vnto them and saide: Yee daughters of Hierusalem, weepe not for me, but weepe for your selues, and for your children: For beholde, the dayes will come, in the which they shall say, Happy are the barren, and the wombs that neuer bare, and the paps which neuer gaue sucke. Then shall they begin to say to the mountaines, Fall on vs: and to the hilles, Couer vs. For if they doe this in a greene tree, what shalbe done in the dry? And there were two euill doers led with him to be slaine. And after that they were come to the place, which is called Caluarie, there they crucified him, and the euill doers, one on the right hand, and the other on the left. Then said Jesus, Father, forgiue them, for they wot not what they doe. And they parted his raiment, and cast lots: and the people stood and beheld. And the Rulers mocked him with them, saying, Hee saued other men, let him saue himselfe, if hee bee very Christ the Chosen of God. The souldiers also mocked him, and came and offered him vineger, and said, If thou be the King of the Jewes, saue thy selfe. And a superscription was written ouer him with letters of Greeke, and Latine, and Hebrew, This is the King of the Iewes. And one of the euill doers which were hanged, raised on him, saying, If thou be Christ, saue thy selfe and vs. But the other answered, and rebuked him, saying, Fearest not thou God, seeing thou art in the same damnation? We are righteously punished, for wee receiue according to our deedes: but this man hath done nothing amisse. And hee said vnto Jesus, Lord, remember me, when thou comest into thy Kingdome. And Jesus said vnto him, Verily I say vnto thee, to day shalt thou bee with mee in Paradise. And it was about the sixt houre: and there was a darkenesse ouer all the earth, vntil the ninth houre, and the Sunne was darkened, and the vaile of the Temple did rent, euen through the middes. And when Jesus had cryed with a

a loude voice, he said, Father, into thine hands I commend my spirit. And when he had thus said, he gaue vp the ghost. When the Centurion saw what had happened, hee glorified God, saying, Verily this was a righteous man. And all the people that came together to that sight, and saw the things which had happened, smote their breasts, and returned. And all his acquaintance, & the women that followed him from Galilee, stood afarre off, beholding these things. And behold, there was a man named Joseph, a counseller; and hee was a good man, and a iust: the same had not consented to the counsell and deed of them, which was of Arimathea, a city of the Jewes, which same also waited for the kingdome of God: he went vnto Pilate, and begged the body of Jesus, and tooke it downe, and wrapped it in a linnen cloth, and laide it in a sepulchre that was hewen in stone, wherein neuer man before had beene laid. And that day was the preparing of the Sabboth, and the Sabboth drew on. The women that followed after, which had come with him from Galilee, beheld the sepulchre, and how his body was laide. And they returned and prepared sweet odours and ointments: but rested on the Sabboth day, according to the Commandement.

On good Friday.

The Collects.

Almighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to be betrayed, and giuen vp into the handes of wicked men, and to suffer death vpon the crosse, who liueth and reigneth, &c.

Almighty and euerlasting God, by whose Spirit the whole body of the Church is gouerned and sanctified: Receiue our supplications and prayers, which wee offer before thee for all estates of men in thy holy Congregation, that euery member of the same in his vocation and ministery, may truely and godly serue thee; through our Lord Jesus Christ.

Mercifull

On good Friday.

MErciful God, who hast made all men, and hatest nothing that thou hast made, nor wouldest the death of a sinner, but rather that hee should be conuerted and liue, haue mercy vpon all Iewes, Turkes, Infidels and Heretikes, and take from them all ignorance, hardnesse of heart, and contempt of thy word: and so fetch them home, blessed Lord, to thy flock, that they may be saued among the remnant of the true Israelites, and be made one folde vnder one Shepheard, Iesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

THe Law (which hath but a shadow of good things to come, and not the very fashion of things themselues) can neuer with those sacrifices which they offer yeere by yeere continually, make the comers thereunto perfect. For would not then those sacrifices haue ceased to haue beene offered, because that the offerers once purged, should haue had no more conscience of sinnes? Notwithstanding in those sacrifices is there mention made of sinnes euery yeere. For the blood of oxen and goats cannot take away sinnes. Wherefore when hee commeth into the world, hee saith, Sacrifice and offering thou wouldest not haue, but a body hast thou ordained mee. Burnt offerings also for sinne hast thou not allowed. Then said I, Loe, I am here. In the beginning of the booke it is written of me, that I should doe thy will, O God. Aboue, when hee saith, Sacrifice and offering, and burnt sacrifices and sinne offerings thou wouldest not haue, neither hast thou allowed them (which yet are offered by the Lawe:) Then said he, Loe, I am here to doe thy will, O God: he taketh away the first, to establish the latter. By the which will wee are made holy, euen by the offering of the body of Iesus Christ once for all. And euery Priest is ready daily ministring, and offering oftentimes one manner of oblation, Heb. 10. 1.

tion, which can neuer take away sinnes. But this man, after hee had offered one sacrifice for sinnes, is set downe for euer on the right hand of God, and from henceforth tarrieth till his foes bee made his footstoole. For with one offering hath hee made perfect for euer them that are sanctified. The holy Ghost himselfe also beareth vs record, euen when hee told before, This is the Testament that I will make vnto them: After those dayes (saith the Lord) I will put my Lawes in their hearts, and in their minds will I write them, and their sinnes and iniquities will I remember no more. And where remission of these things is, there is no more offering for sins. Seeing therefore brethren, that by meanes of the blood of Iesu, wee haue libertie to enter into the Holy place, by the new and liuing way, which he hath prepared for vs through the vaile (that is to say) by his flesh: And seeing also that wee haue an high Priest, which is ruler ouer the house of God, let vs draw nigh with a true heart in a sure faith, sprinckled in our hearts from an euill conscience, and washed in our bodies with pure water. Let vs keepe the profession of our hope without wauering (for hee is faithfull that promised) and let vs consider one another, to the intent that wee may prouoke vnto loue, and to good workes, not forsaking the fellowship that wee haue among our selues, as the maner of some is: but let vs exhort one another, and that so much the more, because ye see that the day draweth nigh.

The Gospel.

Ioh. 18.1

When Iesus had spoke these words, he went forth with his disciples ouer the brook Cedron, where was a garden, into the which hee then entred with his disciples. Iudas also which betrayed him, knew the place. For Iesus oft times resorted thither with his Disciples. Iudas then (after he had receiued a band of men, and ministers of the high Priests and Pharisees,) came

came thither with lanternes, and firebrands, and weapons. And Jesus knowing all things that should come on him, went forth, and said vnto them, whom seeke yee: They answered him, Jesus of Nazareth. Jesus said vnto them, I am hee. Judas also which betrayed him, stood with them. Assoone then as he had said vnto them, I am hee, they went backward, and fell to the ground. Then asked hee them againe, whom seeke ye: They said, Jesus of Nazareth. Jesus answered, I haue told you that I am hee: if ye seeke me therefore, let these goe their way, that the saying might bee fulfilled which he spake, Of them which thou gauest me, haue I not lost one. Then Simon Peter hauing a sword, drewe it, and smote the high Priests seruant, and cut off his right eare. The seruants name was Malchus. Therefore saith Jesus vnto Peter, Put vp thy sword into the sheath: shall I not drinke of the cup which my Father hath giuen me: Then the company, and the captaine, & the ministers of the Jewes tooke Jesus and bound him, and ledde him away to Annas first, for hee was father in law to Caiaphas, which was the high Priest the same yeere. Caiaphas was he that gaue counsell to the Jewes, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did another disciple: That disciple was knowen to the high Priest, and went in with Jesus into the palace of the high Priest. But Peter stood at the doore without. Then went out that other Disciple (which was knowen to the high Priest) and spake to the Damosell that kept the doore, and brought in Peter. Then said the Damosell that kept the doore, vnto Peter, Art not thou also one of this mans Disciples: hee sayde, I am not. The seruants and ministers stood there, which had made a fire of coales, for it was colde, and they warmed themselues. Peter also stood among them, and warmed himselfe. The high Priest then asked Jesus of his Disciples, and of his doctrine. Jesus answered him, I spake openly in the worlde, I euer taught in the Synagogue, and in the Temple, whither all the Jewes haue resorted, and in secret haue I spoken nothing. Why askest thou me: Aske them which heard mee,

what

what I sayd vnto them: Behold, they can tell what I sayd. when he had thus spoken, one of the ministers which stood by, smote Jesus on the face, saying, Answerest thou the high Priest so? Jesus answered him, If I haue euill spoken, beare witnesse of the euill: but if I haue well spoken, why smitest thou mee? And Annas sent him bound vnto Caiaphas the high Priest. Simon Peter stood and warmed himselfe. Then sayd they vnto him, Art not thou also one of his disciples? He denied it, and sayd, I am not. One of the seruants of the high Priest (his cousin whose eare Peter smote off) sayd vnto him, Did not I see thee in the garden with him? Peter therefore denied againe, and immediately the Cocke crew. Then ledde they Jesus from Caiaphas into the hall of Judgement: It was in the morning, and they themselues went not into the Iudgement hall, lest they should be defiled, but that they might eate the Passeouer. Pilate then went out to them, and sayd, What accusation bring you against this man? They answered, and sayd vnto him, If hee were not an euill doer, we would not haue deliuered him vnto thee. Then sayd Pilate vnto them, Take yee him, and iudge him after your owne Lawe. The Iewes therefore sayd vnto him, It is not lawful for vs to put any man to death: that the words of Jesus might be fulfilled which he spake, signifying what death he should die. Then Pilate entred into the Judgement hall againe, and called Jesus, and sayd vnto him, Art thou the King of the Iewes: Jesus answered, Sayest thou that of thy selfe, or did other tell it thee of mee? Pilate answered, Am I a Iewe? Thine owne nation, and high Priests haue deliuered thee vnto me: what hast thou done? Jesus answered, My kingdome is not of this world. If my kingdome were of this world, then would my ministers surely fight, that I should not be deliuered to the Iewes: but now is my kingdome not from hence. Pilate therefore sayd vnto him, Art thou a King then? Jesus answered, Thou sayest that I am a King. For this cause was I borne, & for this cause came I into the world that I should beare witnesse vnto the trueth: And all that are of the trueth, heare my voyce. Pilate sayd

vnto

vnto him, What thing is trueth: And when hee had sayde this, hee went out againe vnto the Iewes, and said vnto them, I finde in him no cause at all: Ye haue a custome that I should deliuer you one loose at Easter: Will yee that I loose vnto you the King of the Iewes: Then cryed they all againe, saying, Not him, but Barabbas: The same Barabbas was a murderer. Then Pilate tooke Iesus therfore, and scourged him: and the souldiers wound a crowne of thornes, and put it on his head. And they did on him a purple garment, and came vnto him, and sayde, Haile King of the Iewes: and they smote him on the face. Pilate went foorth againe, and said vnto them, Behold, I bring him forth to you, that yee may know that I finde no fault in him. Then came Iesus foorth wearing a crowne of thorne, and a robe of purple. And he saith vnto them, Behold the man. When the high Priests therefore and the ministers saw him, they cryed, Crucifie him, crucifie him. Pilate sayth vnto them, Take ye him, and crucifie him, for I finde no cause in him. The Iewes answered him, Wee haue a law, and by our law hee ought to die, because hee made himselfe the Sonne of God. When Pilate heard that saying, hee was the more afraide, and went againe into the Iudgement hall, and said vnto Iesus, whence art thou? But Iesus gaue him none answere. Then said Pilate vnto him, Speakest thou not vnto mee? knowest thou not that I haue power to crucifie thee, and haue power to loose thee? Iesus answered, Thou couldest haue no power at all against mee, except it were giuen thee from aboue. Therefore he that deliuered me vnto thee, hath the more sinne. And from thencefoorth sought Pilate meanes to loose him. But the Iewes cryed, saying, If thou let him goe, thou art not Cesars friend: for whosoeuer maketh himselfe a King, is against Cesar. When Pilate heard that saying, hee brought Iesus foorth, and sate downe to giue Sentence, in a place that is called the Pauement, but in the Hebrew tongue, Gabbatha. It was the preparing day of Easter, about the sixt houre. And hee sayeth vnto the Iewes, Behold your King. They cryed, saying, Away with him, away with him, crucifie him. Pilate sayeth vnto

vnto them, Shall I crucifie your King: The high Priests answered, We haue no King but Cesar. Then deliuered he him to them to be crucified. And they tooke Jesus, and ledde him away. And he bare his crosse, and went forth into a place which is called the place of dead mens skulles, but in Hebrew Golgotha, where they crucified him, and two other with him, on either side one, and Jesus in the middest. And Pilate wrote a title, and put it vpon the Crosse. The writing was, Iesus of Nazareth the King of the Iewes. This title read many of the Jewes: for the place where Jesus was crucified, was neere to the City. And it was written in Hebrew, Greeke, and Latine. Then said the high Priests of the Jewes to Pilate, Write not, King of the Jewes: but that he said, I am king of the Jewes. Pilate answered, what I haue written, that I haue written. Then the souldiers, when they had crucified Jesus, tooke his garments, and made foure parts, to euery souldier a part, and also his coate. The coate was without seame, wrought vpon throughout. They said therefore among themselues, Let vs not diuide it, but cast lottes for it, who shall haue it, that the Scripture might be fulfilled, saying, They haue parted my raiment among them, and for my coate did they cast lots. And the souldiers did such things indeede. There stood by the Crosse of Jesus, his mother, and his mothers sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple whom he loued, standing, hee sayth vnto his mother, Woman, behold thy sonne. Then said hee to the disciple, Behold thy mother. And from that houre, the disciple tooke her for his owne. After these things, Jesus knowing that all things were now performed, that the Scripture might be fulfilled, hee sayeth, I thirst. So there stood a vessell by full of vineger: therefore they filled a spunge with Vineger, and wound it about with hyssope, and put it to his mouth. Assoone as Jesus then receiued the Vineger, hee said, It is finished, and bowed his head, and gaue vp the ghost. The Jewes therefore, because it was the preparing of the Sabboth, that the bodies should not remaine vpon the Crosse on the Sabboth day (for that

Sabboth

Sabboth day was an high day) besought Pilate that their legs might be broken, and that they might be taken downe. Then came the Souldiers, and brake the legges of the first, and of the other which was crucified with him. But when they came to Jesus, and saw that he was dead already, they brake not his legges: but one of the Souldiers with a speare thrust him into the side, and foorthwith there came out blood and water. And hee that saw it, bare record, and his record is true. And hee knoweth that he sayth true, that yee might beleeue also. For these things were done, that the Scripture should be fulfilled, Ye shall not breake a bone of him. And againe another Scripture sayth, They shall looke vpon him whom they haue pierced. After this, Joseph of Arimathea (which was a disciple of Jesus, but secretly for feare of the Jewes,) besought Pilate that he might take downe the body of Jesus. And Pilate gaue him licence. He came therefore and tooke the body of Jesus. And there came also Nicodemus (which at the beginning came to Jesus by night) and brought of Myrrhe and Aloes mingled together, about an hundred pound weight. Then tooke they the body of Jesus, & wound it in linnen cloathes with the odours, as the manner of the Jewes is to bury. And in the place where hee was crucified, there was a Garden, and in the garden a new Sepulchre, wherein was neuer man laide. There laid they Jesus therefore, because of the preparing of the Sabboth of the Jewes, for the Sepulchre was nigh at hand.

¶ Easter Euen.

The Epistle.

IT is better (if the will of God be so) that yee suffer for well doing, then for euill doing: forasmuch as Christ hath once suffered for sinnes, the iust for the vniust, to bring vs to God, and was killed as pertaining to the flesh, but was quickened in the Spirit. In 1.Pet.3.27.

which Spirit hee also went and preached to the spirits that were in prison, which sometime had beene disobedient, when the long suffering of God was once looked for in the dayes of Noe, while the Arke was a preparing: wherein a few, that is to say, eight soules, were saued by the water, like as Baptisme also now saueth vs: not the putting away of the filth of the flesh, but in that a good conscience consenteth to God, by the resurrection of Jesus Christ which is on the right hand of God, and is gone into heauen, Angels, Powers, and Might subdued vnto him.

The Gospel.

Mat. 27. 57.



When the Euen was come, there came a rich man of Arimathea, named Joseph, which also was Jesus disciple. He went vnto Pilate, & begged the body of Jesus. Then Pilate commanded the body to be deliuered. And when Joseph had taken the body, he wrapped it in a cleane linnen cloth, and laide it in his new Tombe, which hee had hewen out euen in the rocke, and rolled a great stone to the doore of the Sepulchre, and departed. And there was Mary Magdalene, and the other Mary sitting ouer against the Sepulchre. The next day that followeth the day of preparing, the high Priests and Pharises came together vnto Pilate, saying, Sir, we remember that this deceiuer said, While he was yet aliue, After three dayes I will rise againe. Command therefore that the Sepulchre bee made sure vntill the third day, lest his Disciples come and steale him away, and say vnto the people, Hee is risen from the dead: and the last errour shall be worse then the first. Pilate said vnto them, Ye haue a watch: goe your way, make it as sure as ye can. So they went, and made the Sepulchre sure with the watchmen, and sealed the stone.

Easter day.

At Morning prayer, in ſtead of the Pſalme, **O come let vs, &c.** theſe Anthemes ſhall be ſung or ſaid.

CHriſt riſing againe from the dead, now dieth not. Death from henceforth hath no power vpon him. For in that he died, he died but once to put away ſinne: but in that he liueth, he liueth vnto God. And ſo likewiſe, count your ſelues dead vnto ſinne, but liuing vnto God in Chriſt Jeſus our Lord.

CHriſt is riſen againe, the firſt fruits of them that ſleepe. For ſeeing that by man came death, by man alſo commeth the reſurrection of the dead. For as by Adam all men doe die: ſo by Chriſt all men ſhall be reſtored to life.

The Collect.

ALmightie God, which through thy onely begotten Sonne Jeſus Chriſt haſt ouercome death, and opened vnto vs the gate of euerlaſting life, wee humbly beſeech thee, that as by thy ſpeciall grace preuenting vs, thou doeſt put in our minds good deſires: So by thy continuall helpe we may bring the ſame to good effect, through Jeſus Chriſt our Lord, who liueth, &c.

The Epiſtle.

IF ye be riſen againe with Chriſt, ſeeke thoſe things which are aboue, where Chriſt ſitteth on the right hand of God. Set your affection on heauenly things, and not on earthly things. For ye are dead, and your life is hid with Chriſt in God: whenſoeuer Chriſt (which is our life) ſhall ſhew himſelfe, then ſhall yee alſo appeare with him in glory. Mortifie therefore your earthly members, fornication, vncleanneſſe, vnnaturall luſt, euill concupiſcence, and couetouſneſſe, which is worſhipping of idoles: for which things ſake, the wrath of God vpon the children of vnbeliefe, among whom ye walked ſometime, when ye liued in them. Col. 3. 1.

Munday in Easter weeke.

The Gospel.

Ioh. 20. 1. THe first day of the Sabboths came Mary Magdalene early (when it was yet darke) vnto the sepulchre, and saw the stone taken away from the graue. Then she ranne and came to Simon Peter, and to the other disciple whom Jesus loued, & saith vnto them, They haue taken away the Lord out of the graue, and we cannot tel where they haue laid him. Peter therefore went forth, and that other disciple, and came vnto the sepulchre. They ran both together, & that other disciple did outrun Peter, and came first to the sepulchre. And when he had stouped downe, hee saw the linnen clothes lying, yet went he not in. Then came Simon Peter following him, and went into the sepulchre, & saw the linnen clothes lie, and the napkin that was about his head not lying with the linnen clothes, but wrapped together in a place by it selfe. Then went in also that other disciple, which came first to the sepulchre, and he saw, and beleeued: for as yet they knew not the Scripture, that hee should rise againe from death. Then the disciples went away againe to their owne home.

¶ Munday in Easter weeke.

The Collect.

ALmighty God, which through thy onely begotten Son Jesus Christ hast ouercome death, and opened vnto vs the gate of euerlasting life: Wee humbly beseech thee, that as by thy speciall grace preuenting vs, thou doest put in our mindes good desires: so by thy continuall helpe wee may bring the same to good effect, through Jesus Christ our Lord, who liueth and reigneth, &c.

The Epistle.

Act. 10. 34 PEter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people hee that feareth him, and worketh righteousnes, is accepted with him. Ye know the preaching that God sent vnto the children of Israel, preaching peace

peace by Jesus Christ, which is Lord ouer all things, which preaching was published throughout all Iurie (and began in Galilee, after the Baptisme which Iohn preached) how God anoynted Jesus of Nazareth with the holy Ghost, and with power: which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And we are witnesses of all things which hee did in the land of the Jewes, and at Hierusalem, whom they slew and hanged on tree. Him God raised vp the third day, and shewed him openly, not to all the people, but to vs witnesses (chosen before of God for the same intent) which did eate and drinke with him after hee rose from death. And hee commanded vs to preach vnto the people, and to testifie that it is hee which was ordained of God to be the Iudge of the quicke and the dead. To him giue all the Prophets witnesse, that through his Name, whosoeuer beleeueth in him, shall receiue remission of sinnes.

The Gospel.

Behold, two of his Disciples went that same day to a towne called Emmaus, which was from Hierusalem about threescore furlongs, and they talked together of all the things that had happened. And it chanced, while they communed together and reasoned, Jesus himselfe drewe neere and went with them: but their eyes were holden that they should not know him. And hee said vnto them, What maner of communications are these that yee haue one to another as ye walke, and are sadde? And the one of them (whose name was Cleophas) answered, and said vnto him, Art thou onely a stranger in Hierusalem, and hast not known the things which haue chanced there in these dayes? He said vnto them, What things? And they said vnto him, Of Jesus of Nazareth, which was a Prophet, mightie in deed and word before God and all the people, and how the high Priests and our Rulers deliuered him to bee condemned to death, and Luke 24. 13.

haue crucified him: but we trusted that it had beene he which should haue redeemed Israel. And as touching all these things, to day is euen the third day that they were done. Yea, and certaine women also of our company made vs astonied, which came early vnto the Sepulchre, and found not his body, and came, saying, that they had seene a vision of Angels, which said that hee was aliue. And certaine of them which were with vs, went to the Sepulchre, and found it euen so as the women had said, but him they saw not. And he said vnto them, O fooles and slow of heart to beleeue all that the Prophets haue spoken. Ought not Christ to haue suffered these things, and to enter into his glory? And hee began at Moses, and all the Prophets, and interpreted vnto them in all Scriptures which were written of him. And they drew nigh vnto the towne which they went vnto, and he made as though hee would haue gone further, and they constrained him, saying, Abide with vs, for it draweth towards night, and the day is farre passed. And hee went in to tary with them. And it came to passe, as he sate at meat with them, he tooke bread, and blessed it, and brake, and gaue to them. And their eyes were opened, and they knew him, and he vanished out of their sight. And they said betweene themselues, Did not our hearts burne within vs, while hee talked with vs by the way, and opened to vs the Scriptures? And they rose vp the same houre, & returned to Hierusalem, and found the eleuen gathered together, and them that were with them, saying, The Lord is risen in deede, and hath appeared vnto Simon. And they told what things were done in the way, and how they knew him in breaking of bread.

¶ Tuesday in Easter weeke.

The Collect.

ALmightie Father, which hast giuen thine onely Sonne to die for our sinnes, and to rise againe for our iustification: graunt vs so to put away the leauen of malice and wickednesse, that wee may alway

Tuesday in Easter weeke.

alway serue thee in pureneſſe of liuing and trueth, through Jeſus Christ our Lord.

The Epistle.

YEe men and brethren children of the generation of Abraham, and whosoeuer among you feareth God, to you is this Word of saluation sent. For the inhabiters of Hierusalem, and their rulers, because they knew him not, nor yet the voices of the Prophets, which are read euery Sabboth day, they haue fulfilled them in condemning him. And when they found no cause of death in him, yet desired they Pilate to kill him. And when they had fulfilled all that were written of him, they tooke him downe from the tree, and put him in a sepulchre. But God raised him againe from death the third day, and hee was seene many dayes of them which went with him from Galilee to Hierusalem, which are witnesses vnto the people. And wee declare vnto you, how that the promise which was made vnto the Fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Jesus againe, euen as it is written in the second Psalme, Thou art my Sonne, this day haue I begotten thee. As concerning that he raised him vp from death, now no more to returne to corruption, hee said on this wise, The holy promises made to Dauid, Will I giue faithfully vnto you. Wherefore hee sayth also in another place, Thou shalt not suffer thine holy One to see corruption. For Dauid (after that hee had in his time fulfilled the will of God) fell on sleepe, and was laide vnto his Fathers, and saw corruption. But hee whom God raised againe, saw no corruption. Be it knowen vnto you therefore (yee men and brethren) that through this man is preached vnto you forgiuenesse of sinnes, and that by him all that beleeue, are iustified from all things, from which yee could not be iustified by the Law of Moses. Beware therefore lest that fall on you, which is spoken of in the Prophets, Behold yee despisers, and wonder, and perish yee: For I doe a worke in your dayes, which yee shall not beleeue, though a man declare it vnto you. Act. 13.26

The j. Sunday after Easter.

The Gospel.

Luke 24. 36.

IEsus stood in the mids of his Disciples, and said vnto them, Peace be vnto you: It is I, feare not. But they were abashed and afraid, and supposed that they had seene a spirit. And he said vnto them, Why are ye troubled, and why doe thoughts arise in your hearts? Behold my hands and my feet, that it is euen I my selfe: handle me, and see: for a spirit hath no flesh and bones, as yee see me haue. And when hee had thus spoken, he shewed them his hands and his feete. And while they beleeued not for ioy, and wondred, hee said vnto them, Haue yee heere any meate? and they offered him a piece of a broiled fish, and of an hony-combe. And he tooke it and did eate before them. And hee said vnto them, These are the words which I spake vnto you, while I was yet with you: that all must bee fulfilled which were written of mee in the Law of Moses, and in the Prophets, and in the Psalmes. Then opened he their wits, that they might vnderstand the Scriptures, and said vnto them, Thus it is written, and thus it behooued Christ to suffer, and to rise againe from death the third day, and that repentance and remission of sinnes should be preached in his Name among all nations, and must begin at Hierusalem. And ye are witnesses of these things.

¶ The first Sunday after Easter.

The Collect. Second

ALmightie God, which, &c. (As at the Communion on Easter day.) 1

The Epistle.

1.Ioh.5.4.

ALl that is borne of God, ouercommeth the world. And this is the victory that ouercommeth the world, euen our faith. Who is hee that ouercommeth the world, but he that beleeueth that Iesus is the Sonne of God? This Iesus Christ is he that came by water and blood: not by water only, but by water and blood. And it is

is the spirit that beareth witnesse, because the spirit is trueth. For there are three which beare record in heauen, the Father, the Word, and the holy Ghost, and these three are one. And there are three which beare record in earth, the spirit, and water, and blood and these three are one. If we receiue the witnesse of men, the witnes of God is greater: for this is the witnes of God, which he testified of his Sonne. He that beleeueth on the Sonne of God, hath the witnesse in himselfe: He that beleeueth not God, hath made him a lyar, because hee beleeueth not the record that God gaue of his Sonne. And this is the record, how that God hath giuen to vs eternall life, and this life is in his Sonne. He that hath the Sonne, hath life, and he that hath not the Sonne, hath not life.

The Gospel.

THe same day at night, which was the first day of the Sabboths, when the doores were shut (where the disciples were assembled together for feare of the Iewes) came Iesus & stood in the mids, and said vnto them, Peace be vnto you. And when he had so said, he shewed vnto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Iesus vnto them againe, Peace be vnto you. As my Father sent me, euen so send I you also. And when he had said these words, he breathed on them, and said vnto them, Receiue ye the holy Ghost. Whosoeuers sinnes ye remit, they are remitted vnto them, and whosoeuers sinnes yee retaine, they are retained. Ioh. 20. 19

¶ The ij. Sunday after Easter.

The Collect.

ALmighty God, which hast giuen thine onely Son to be vnto vs both a sacrifice for sinne, and also an ensample of godly life, giue vs the grace that wee may alwayes most thankefully receiue that his inestimable

inestimable benefite, and also daily endeauour our selues to follow the blessed steps of his most holy life.

The Epistle.

1. Pet. 2. 16.

THis is thanke worthy, if a man for conscience toward God endure griefe, and suffer wrong vndeserued. For what praise is it, if when yee be buffetted for your faults, yee take it patiently? But and if when ye do well, ye suffer wrong, & take it patiently, then is there thanke with God: for hereunto verily were ye called. For Christ also suffered for vs, leauing vs an example that ye should follow his steps, which did no sinne, neither was there guile found in his mouth. which when hee was reuiled, reuiled not againe: when hee suffered, hee threatned not, but committed the vengeance to him that iudgeth righteously. which his owne selfe bare our sinnes in his body on the tree, that wee being deliuered from sinne, should liue vnto righteousnesse, by whose stripes yee were healed. For ye were as sheepe going astray, but are now turned vnto the Shepheard and Bishop of your soules.

The Gospel.

Ioh. 10. 11

CHrist said, I am the good Shepheard. A good Shepheard giueth his life for the sheepe. An hired seruant, and he which is not the shepheard, (neither the sheepe are his owne) seeth the woolfe comming, and leaueth the sheepe, and fleeth, and the woolfe catcheth and scattereth the sheep. The hired seruant fleeth, because he is an hired seruant, and careth not for the sheepe. I am the good Shepheard, and know my sheepe, and am knowen of mine. As my Father knoweth me, euen so know I also my Father: and I giue my life for the sheepe. And other sheepe I haue, which are not of this folde: them also must I bring, and they shall heare my voice, and there shall be one folde, and one Shepheard.

The

The iij. Sunday after Easter.

The Collect.

ALmightie God, which shewest to all men that be in errour, the light of thy trueth, to the intent that they may returne into the way of righteousnesse: grant vnto all them that be admitted into the fellowship of Christs Religion, that they may eschew those things that be contrary to their profession, and follow all such things as be agreeable to the same, through our Lord Jesus Christ.

The Epistle.

DEarely beloued, I beseech you as strangers and pilgrims, abstaine from fleshly lustes which fight against the soule, and see that ye haue honest conuersation among the Gentiles, that whereas they backebite you as euill doers, they may see your good workes, and praise God in the day of visitation. Submit your selues therefore euery man for the Lords sake, whether it be vnto the King, as vnto the chiefe head, either vnto Rulers, as vnto them that are sent of him for the punishment of euill doers, but for the laude of them that doe well. For so is the will of God, that with well doing ye may stop the mouthes of foolish and ignorant men, as free, and not as hauing the libertie for a cloake of malicious nesse, but euen as the seruants of God. Honour all men: Loue brotherly fellowship: Feare God: Honour the King. 1. Pet. 2. 11.

The Gospel.

IEsus said to his Disciples, After a while ye shall not see me, and againe, after a while yee shall see me: for I goe to the Father. Then sayde some of his Disciples betweene themselues, what is this that hee sayth vnto vs, After a while yee shall not see me, and againe, after a while ye shall see me, and that I go to the Father: They said therefore, what is this that hee sayth, After a while: wee cannot tell what he sayth. Jesus perceiued that they would aske Ioh. 16. 16

aske him, and said vnto them, Yee enquire of this betweene your selues, because I said, After a while ye shall not see me: and againe, After a while ye shall see me. Verily, verily I say vnto you, Yee shall weepe and lament, but contrariwise the world shall reioyce. Ye shall sorrow, but your sorrow shall be turned to ioy. A woman when shee trauaileth, hath sorrow, because her houre is come: but assoone as shee is deliuered of the childe, she remembreth no more the anguish, for ioy that a man is borne into the world. And yee now therefore haue sorrow: but I will see you againe, and your hearts shall reioyce, and your ioy shall no man take from you.

¶ The iiij. Sunday after Easter.

The Collect.

ALmighty God which doest make the minds of all faithfull men to be of one will, grant vnto thy people, that they may loue the thing which thou commandest, and desire that which thou doest promise, that among the sundry and manifold changes of the world, our hearts may surely there be fixed, where as true ioyes are to be found, through Christ our Lord.

The Epistle.

Iam. 1. 17. EVery good gift, and euery perfect gift is from aboue, and commeth downe from the Father of lights, with whom is no variablenesse, neither shadow of change. Of his owne will begate hee vs with the word of trueth, that we should be the first fruites of his creatures. Wherefore, deare brethren, let euery man bee swift to heare, slow to speake, slow to wrath: for the wrath of man worketh not that which is righteous before God. Wherefore lay apart all filthinesse, and superfluity of malitiousnesse, and receiue with meekenesse the word that is grafted in you, which is able to saue your soules.

The

The v. Sunday after Easter.

The Gospel.

IEsus said vnto his disciples, Now goe I my way to him that sent me, and none of you asketh me whither I goe: but because I haue said such things vnto you, your hearts are full of sorrow. Neuertheless I tell you the trueth, it is expedient for you that I goe away. For if I goe not away, that Comforter will not come vnto you: but if I depart, I will send him vnto you. And when hee is come, hee will rebuke the world of sinne, and of righteousnesse, and of iudgement. Of sinne, because they beleeue not on me. Of righteousnesse, because I goe to my Father, and ye shall see me no more. Of iudgement, because the prince of this world is iudged already. I haue yet many things to say vnto you, but ye cannot beare them away now. Howbeit, when he is come, which is the Spirit of trueth, hee will leade you into all trueth. Hee shall not speake of himselfe, but whatsoeuer he shall heare, that shall he speake, and he will shew you things to come. He shall glorifie me: for he shall receiue of mine, and shall shew vnto you. All things that the Father hath, are mine: therefore said I vnto you, that he shall take of mine, and shew vnto you. Ioh. 16.5.

¶ The fift Sunday after Easter.

The Collect.

LOrd from whom all good things doe come, grant vs thy humble seruants, that by thy holy inspiration, wee may thinke those things that be good, and by thy mercifull guiding may perfourme the same, through our Lord Iesus Christ.

The Epistle.

SEe that ye be doers of the word, and not hearers onely, deceiuing your owne selues. For if any man heare the word, and declareth not the same by his workes, hee is like vnto a man beholding his bodily face in a glasse: For assoone as hee hath looked on himselfe, he Iam. 1.22.

he goeth his way, and forgetteth immediatly what his fashion was. But whoso looketh in the perfect law of libertie, and continueth therein, if he be not a forgetfull hearer, but a doer of the worke, the same shall be happy in his deede. If any man among you seeme to be deuout, and refraineth not his tongue, but deceiueth his owne heart, this mans deuotion is in vaine. Pure deuotion, and vndefiled before God the Father is this, to visite the fatherlesse and widowes in their affliction, and to keepe himselfe vnspotted of the world.

The Gospel.

Ioh. 16.23

VErily, verily I say vnto you, whatsoeuer yee aske the Father in my Name, he will giue it you. Hitherto haue yee asked nothing in my Name. Aske and ye shall receiue, that your ioy may be full. These things haue I spoken vnto you by Prouerbes. The time will come, when I shall no more speake vnto you by Prouerbes, but I shal shew you plainely from my Father. At that day shall ye aske in my Name, And I say not vnto you, that I will speake vnto my Father for you: For the Father himselfe loueth you, because yee haue loued me, and haue beleeued that I came out from God. I went out from the Father, and came into the world. Againe, I leaue the world, and goe to the Father. His disciples said vnto him, Lo, now thou talkest plainely, and speakest no prouerbe. Now are wee sure that thou knowest all things, and needest not that any man should aske thee any question, therefore beleeue we that thou camest from God. Jesus answered them, Now yee doe beleeue: behold the houre draweth nigh, and is already come, that ye shall be scattered euery man to his owne, & shall leaue me alone: And yet am I not alone, for the Father is with me. These words haue I spoken vnto you, that in me yee might haue peace, for in the world shall ye haue tribulation: But be of good cheere, I haue ouercome the world.

The

The Aſcenſion day.

The Collect.

GRant we beſeech thée Almighty God, that like as wee doe beleeue thy onely begotten Sonne our Lord to haue aſcended into the heauens: So wee may alſo in heart and minde thither aſcend, and with him continually dwell.

The Epiſtle.

IN the former treatiſe, deare Theophilus, we haue ſpoken of al that Jeſus began to doe and teach, vntill the day in which he was taken vp, after that hee through the holy ghoſt had giuen commandements vnto the Apoſtles, whom hee had choſen, to whom alſo hee ſhewed himſelfe aliue after his Paſſion, (and that by many tokens) appearing vnto them fortie dayes, & ſpeaking of the kingdome of God, and gathered them together, and commanded them that they ſhould not depart from Hieruſalem, but to waite for the promiſe of the Father, whereof (ſaith he) ye haue heard of me. For Iohn truly baptized with water, but ye ſhalbe baptized with the holy Ghoſt after theſe few dayes. When they therfore were come together, they aſked of him, ſaying, Lord, wilt thou at this time reſtore againe the kingdome to Iſrael? And he ſaid vnto them, It is not for you to know the times or the ſeaſons, which the Father hath put in his owne power. But yee ſhall receiue power after the holy Ghoſt is come vpon you: and yee ſhall be witneſſes vnto me, not onely in Hieruſalem, but alſo in all Jury, and in Samaria, & euen vnto the worlds end. And when he had ſpoken theſe things, while they beheld, he was taken vp on high, and a cloud receiued him vp out of their ſight. And while they looked ſtedfaſtly vp toward heauen as he went, behold, two men ſtood by them in white apparell, which alſo ſaid, Ye men of Galilee, why ſtand ye gazing vp into heauen? This ſame Jeſus which is taken vp from you into heauen, ſhal ſo come, euen as ye haue ſeene him goe into heauen. Acts 1.1.

The

Sunday after Aſcenſion day.

The Goſpel.

Mar.16,14. IEſus appeared vnto the eleuen as they ſate at meate, and caſt in their teeth their vnbeliefe and hardneſſe of heart, becauſe they beleeued not them which had ſeene that hee was riſen againe from the dead. And he ſaid vnto them, Goe yee into all the world, and preach the Goſpel to all creatures: he that beleeueth and is baptized, ſhall bee ſaued: but hee that beleeueth not, ſhall be damned. And theſe tokens ſhall follow them that beleeue: In my Name they ſhall caſt out deuils, they ſhall ſpeake with new tongues, they ſhall driue away Serpents, and if they drinke any deadly thing, it ſhall not hurt them: they ſhall lay their hands on the ſicke, and they ſhal recouer. So when the Lord had ſpoken vnto them, hee was receiued into Heauen, and is on the right hand of God. And they went foorth, and preached euery where, the Lord working with them, and confirming the word with miracles following.

¶ Sunday after Aſcenſion day.

The Collect.

O God, the King of glory, which haſt exalted thine onely Sonne Jeſus Chriſt with great triumph vnto thy kingdome in Heauen: we beſeech thee leaue vs not comfortleſſe, but ſend to vs thine holy Ghoſt to comfort vs, and exalt vs vnto the ſame place whither our Sauiour Chriſt is gone before, who liueth and reigneth, &c.

The Epiſtle.

1.Pet.4.7. THe ende of all things is at hand. Be yee therefore ſober, and watch vnto prayer. But aboue all things, haue feruent loue among your ſelues: for loue ſhall couer the multitude of ſinnes. Be yee harberous one to another without grudging. As euery man hath receiued the gift, euen ſo miniſter the ſame one to another, as good miniſters

niſters of the manifold graces of God. If any man ſpeake, let him talke as the words of God. If any man minister, let him doe it, as of the abilitie which God ministreth to him, that God in all things may be glorified through Jeſus Chriſt, to whom be praiſe and dominion for euer and euer, Amen.

The Goſpel.

WHEN the Comforter is come, whom I will ſend vnto you from the Father (euen the Spirit of Trueth, which proceedeth of the Father) he ſhall teſtifie of me, and yee ſhall beare witneſſe alſo, becauſe ye haue been with me from the beginning. Theſe things haue I ſaid vnto you, becauſe ye ſhould not bee offended. They ſhall excommunicate you, yea the time ſhall come, that whoſoeuer killeth you, will thinke that hee doeth God ſeruice. And ſuch things will they doe vnto you, becauſe they haue not knowen the Father, neither yet mee. But theſe things haue I tolde you, that when the time is come, ye may remember then that I tolde you. Ioh. 15.26

¶ Whitſunday.

The Collect.

GOd which as vpon this day taught the hearts of thy faithfull people, by the ſending to them the light of thy holy Spirit: Grant vs by the ſame Spirit to haue a right iudgement in all things, and euermore to reioyce in his holy comfort, through the merits of Chriſt Jeſu our Sauiour, who liueth and reigneth with thee, in the vnitie of the ſame Spirit, one God world without end.

Whitsunday.

The Epistle.

Act.2.1. When the fiftie dayes were come to an ende, they were all with one accord together in one place, and suddenly there came a sound from heauen, as it had been the cõming of a mighty wind, & it filled all the house where they sate. And there appeared vnto them clouen tongues, like as they had been of fire, and it sate vpon each of them, & they were all filled with the holy Ghost, and began to speake with other tongues, euen as the same spirit gaue them vtterance. Then were dwelling at Hierusalem Iewes, deuout men, out of euery nation of them that are vnder heauen. When this was noised about, the multitude came together, and were astonied, because that euery man heard them speak with his owne language. They wondred all, and marueiled, saying among themselues, Behold, are not all these which speake, of Galilee? And how heare we euery man his owne tongue wherein wee were borne? Parthians, and Medes, and Elamites, and the inhabitants of Mesopotamia, and of Iurie, and of Cappadocia, of Pontus, and Asia, Phrygia, and Pamphylia, of Egypt, and of the parts of Libya, which is beside Cyrene, and strangers of Rome, Iewes and Proselites, Cretes and Arabians, wee haue heard them speake in our owne tongues the great workes of God.

The Gospel.

Ioh.14.15 IEsus said vnto his disciples, If yee loue me, keepe my commandements, and I will pray the Father, & he shall giue you another Comforter, that he may abide with you for euer, euen the Spirit of truth, whom the world cannot receiue, because the world seeth him not, neither knoweth him: But yee know him, for hee dwelleth with you, and shall be in you. I will not leaue you comfortlesse, but will come to you. Yet a little while, and the world seeth me no more, but ye see me: For I liue, and yee shall liue. That day shall ye know that I am in my Father, and you in me, and I in you. He that hath my commandements, and keepeth

peth them, the same is he that loueth me. And he that loueth me, shalbe loued of my Father, and I will loue him and will shew mine owne selfe vnto him. Iudas saith vnto him, (not Iudas Iscariot) Lord, what is done that thou wilt shew thy selfe vnto vs, and not vnto the World? Iesus answered & said vnto him, If a man loue me, he will keep my sayings, and my Father will loue him, and we will come vnto him, and dwell with him. He that loueth me not, keepeth not my sayings. And the word which ye heare is not mine, but the Fathers which sent mee. These things haue I spoken vnto you, being yet present with you: but the Comforter which is the holy Ghost, whom my Father will send in my Name, hee shall teach you all things, and bring all things to your remembrance, whatsoeuer I haue said vnto you. Peace I leaue with you, my peace I giue vnto you: not as the World giueth, giue I vnto you. Let not your hearts be grieued, neither feare. Yee haue heard how I said vnto you, I go and come againe vnto you. If ye loued me, ye would verily reioyce, because I said, I goe vnto the Father: For the Father is greater then I. And now haue I shewed you before it come, that when it is come to passe, yee might beleeue. Hereafter will I not talke many words vnto you: for the prince of this World commeth, and hath nought in mee, but that the World may know that I loue the Father. And as the Father gaue me Commandement, euen so doe I.

¶Munday in Whitsun weeke.

The Collect.

GOd which as vpon this day hast taught the hearts of thy faithfull, &c. As vpon Whitsunday.

The Epistle.

THen Peter opened his mouth, and said, Of a trueth I perceiue that there is no respect of persons with God: but in all people, hee that feareth him, and worketh righteousnesse, is accepted with him. Yee know the preaching that God sent vnto the children of Israel. Act. 10. 34

preaching peace by Jesus Christ, which is Lord ouer all things. Which preaching was published throughout all Iurie, and beganne in Galilee after the Baptisme which Iohn preached, how God anoynted Jesus of Nazareth with the holy Ghost, and with power. Which Jesus went about doing good, and healing all that were oppressed of the deuill: for God was with him. And wee are witnesses of all things, which hee did in the land of the Jewes, and at Jerusalem: whom they slew and hanged on a tree: him God raised vp the third day, & shewed him openly, not to all the people, but vnto vs witnesses (chosen before of God for the same intent) which did eat and drinke with him after hee rose from death. And he commanded vs to preach vnto the people, and to testifie that it is he which was ordeined of God to be the Iudge of quicke and dead. To him giue all the Prophets witnesse, that through his Name whosoeuer beleeueth in him, shall receiue remission of sinnes. While Peter yet spake these words the holy Ghost fell on all them which heard the preaching. And they of the Circumcision which beleeued, were astonied, as many as came with Peter, because that on the Gentiles also was shed out the gift of the holy Ghost: For they heard them speake with tongues, and magnifie God. Then answered Peter, Can any man forbid water, that these should not bee baptized, which haue receiued the holy Ghost as well as we? And he commanded them to be baptized in the Name of the Lord. Then prayed they him to tary a few dayes.

The Gospel.

Ioh. 3. 16.

SO God loued the world, that he gaue his only begotten Sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life. For God sent not his Son into the world to condemne the world, but that the world through him might be saued. Hee that beleeueth on him, is not condemned. But hee that beleeueth not is condemned already, because hee hath not beleeued in the Name of the onely begotten Son of God.

And

Tuesday in Whitsun weeke,

And this is the condemnation, that Light is come into the world, and men loued darkenesse more then Light, because their deeds were euill. For euery one that euill doeth, hateth the light, neither commeth to the light, lest his deeds should be reproued. But he that doeth the trueth commeth to the light, that his deedes may bee knowen, how that they are wrought in God.

¶ Tuesday in Whitsun weeke.

The Collect.

GOD which as vpon this day hast taught the hearts of thy faithfull, &c. As vpon Whitsunday.

The Epistle.



Hen the Apostles which were at Hierusalem, heard say that Samaria had receiued the word of God, they sent vnto them Peter and John: which when they were come downe, prayed for them, that they might receiue the holy Ghost. For as yet he was come on none of them, but they were baptized onely in the Name of Christ Jesu. Then laid they their hands on them, and they receiued the holy Ghost. Act. 8.14.

The Gospel.



Erily, verily I say vnto you, he that entreth not in by the doore into the sheepefold, but climeth vp some other way, the same is a thiefe and a murderer: but he that entreth in by the doore, is the Shepheard of the sheepe. To him the porter openeth, and the sheepe heare his voice, and he calleth his owne sheep by name, and leadeth them out. And when he hath sent forth his owne sheep, he goeth before them, & the sheepe follow him, for they know his voice. A stranger will they not follow, but will flee from him: for they know not the voice Ioh. 10.1.

voice of strangers. This prouerbe spake Jesus vnto them, but they vnderstood not what things they were which hee spake vnto them. Then said Jesus vnto them againe, Verily, verily I say vnto you, I am the dooze of the sheepe. All, euen as many as came before me, are theeues and murtherers. but the sheepe did not heare them. I am the dooze, by me if any enter in, hee shall be safe, and shall goe in and out, and finde pasture. A thiefe commeth not but foz to steale, kill, and destroy. I am come that they might haue life, and that they might haue it moze abundantly.

¶ Trinitie Sunday.

The Collect.

ALmighty and euerlasting God, which hast giuen vnto vs thy seruants grace, by the confession of a true faith to acknowledge the glozy of the eternall Trinitie, and in the power of the diuine Maiestie to wozship the Unitie: we beseech thee, that thzough the stedfastnesse of this faith, we may euermoze be defended from all aduersitie, which liuest and reignest one God, wozld without end. Amen.

The Epistle.

Apoc. 4. 1.

AFter this I looked, and behold, a dooze was open in heauen, and the first voice which I heard, was as it were of a trumpet, talking with me, which said, Come vp hither, and I will shewe thee things which must be fulfilled hereafter. And immediatly I was in the spirit, and behold, a seate was set in heauen, and one sate on the seate. And hee that sate, was to looke vpon, like vnto a Jasper stone, and a Sardine stone. And there was a Rainbow about the seat, in sight like vnto an Emerald. And about the Seat were foure and twenty seates, and vpon the Seats foure & twentie Elders sitting, clothed in white raiment, and had on their heads crownes of gold. And out of the Seat proceeded lightnings, and thunderings, and voices. And there

were

were seuen lampes of fire burning before the seate, which are the seuen spirits of God. And before the seate there was a sea of glasse like vnto Christall, and in the mids of the seate, and round about the seate, were foure beasts full of eyes before and behinde. And the first beast was like a Lyon, and the second beast like a Calfe, and the third beast had a face like a man, and the fourth beast was like a flying Eagle. And the foure beasts had each of them sixe wings about him, and they were full of eyes within. And they did not rest day neither night, saying, Holy, holy, holy, Lord God Almightie, which was, and is, and is to come. And when those beasts gaue glory, and honour, and thankes to him that sate on the seate (which liueth for euer and euer) the foure and twentie Elders fell downe before him that sate on the throne, and worshipped him that liueth for euer, and cast their crownes before the throne, saying, Thou art worthy, O Lord our God, to receiue glory, and honour and power, for thou hast created all things, and for thy willes sake they are, and were created.

The Gospel.

THere was a man of the Pharisees, named Nicodemus, a ruler of the Iewes. Ioh. 3.1.
The same came to Iesus by night, and said vnto him, Rabbi, wee know that thou art a teacher come from God, for no man could do such miracles as thou doest, except God were with him. Iesus answered, and said vnto him, Verily, verily I say vnto thee, Except a man be borne from aboue, he cannot see the kingdom of God. Nicodemus said vnto him, How can a man be borne when hee is old? Can he enter into his mothers wombe, and be borne againe? Iesus answered, Verily, verily I say vnto thee, Except a man be borne of water and of the spirit, he cannot enter into the kingdom of God. That which is borne of the flesh is flesh: and that which is borne of the spirit, is spirit. Marueile not thou that I said vnto thee, Ye must be borne from aboue. The wind

winde bloweth where it listeth, and thou hearest the sound thereof, but thou canst not tell whence it commeth, nor whither it goeth: so is euery one that is borne of the spirit. Nicodemus answered, and said vnto him, How can these things be? Jesus answered, and said vnto him, Art thou a master in Israel, and knowest not these things? Verily, verily I say vnto thee, We speake that we know, and testifie that we haue seene, and yee receiue not our witnesse. If I haue told you earthly things, and ye beleeue not, how shall ye beleeue if I tell you of heauenly things? And no man ascendeth vp to heauen, but he that came downe from heauen, euen the Sonne of man which is in heauen. And as Moses lift vp the serpent in the wildernesse, euen so must the Sonne of man be lift vp, that whosoeuer beleeueth in him, perish not, but haue euerlasting life.

¶ The first Sunday after Trinitie.

The Collect.

GOd, the strength of all them that trust in thee, mercifully accept our prayers: And because the weaknesse of our mortall nature can doe no good thing without thee, grant vs the helpe of thy grace, that in keeping of thy commandements wee may please thee both in will and deed, through Jesus Christ our Lord.

The Epistle.

1. Ioh. 4. 7. DEarely beloued, let vs loue one another, for loue commeth of God, and euery one that loueth, is borne of God, and knoweth God. Hee that loueth not knoweth not God: For God is loue. In this appeareth the loue of God to vsward, because that God sent his onely begotten Sonne into the world, that we might liue through him. Herein is loue, not that we loued God, but that he loued vs, & sent his Sonne to be the agreement for our

sinnes

ſinnes. Dearely beloued, if God ſo loued vs, we ought alſo one to loue another. No man hath ſeene God at any time. If we loue one another, God dwelleth in vs, and his loue is perfect in vs. Hereby know we that we dwell in him, and hee in vs, becauſe he hath giuen vs of his Spirit. And wee haue ſeene, and doe teſtifie, that the Father ſent the Sonne to be the Sauiour of the world. Whoſoeuer confeſſeth that Jeſus is the Sonne of God, in him dwelleth God, and he in God. And we haue knowen and beleeued the loue that God hath to vs. God is loue, and hee that dwelleth in loue, dwelleth in God, and God in him. Herein is the loue perfect in vs, that wee ſhould truſt in the day of iudgement: For as he is, euen ſo are wee in this world. There is no feare in loue, but perfect loue caſteth out feare: for feare hath paine fulneſſe. He that feareth is not perfect in loue. We loue him, for he loued vs firſt. If any man ſay, I loue God, and yet hateth his brother, he is a liar. For how can he that loueth not his brother whom hee hath ſeene, loue God whom he hath not ſeene: and this commandement haue wee of him, that hee which loueth God, ſhould loue his brother alſo.

The Goſpel.



There was a certaine rich man, which was clothed in purple and fine white, and fared deliciouſly euery day. And there was a certaine begger named Lazarus, which lay at his gate full of ſores, deſiring to be refreſhed with the crumbes which fell from the rich mans boord, and no man gaue vnto him: The dogs came alſo and licked his ſores. And it fortuned that the begger dyed, and was caried by the Angels into Abrahams boſome. The rich man alſo died, and was buried. And being in hell in torments, hee lift vp his eyes, and ſaw Abraham afarre off, and Lazarus in his boſome, and hee cryed, and ſaid, Father Abraham, haue mercy on mee, and ſend Luke 16. 19.

send Lazarus, that he may dip the tip of his finger in water, and coole my tongue, for I am tormented in this flame. But Abraham said, Sonne, remember that thou in thy life time receiuedst thy pleasure, and contrariwise Lazarus receiued paine: but now he is comforted, & thou art punished. Beyond all this, betweene vs and you there is a great space set, so that they which would go from hence to you, cannot, neither may come from thence to vs. Then he said, I pray thee therefore father, send him to my fathers house, (for I haue fiue brethren) for to warne them lest they come also into this place of torment. Abraham said vnto him, They haue Moses and the Prophets, let them heare them. And he said, Nay father Abraham, but if one come vnto them from the dead, they will repent. Hee said vnto him, If they heare not Moses and the Prophets, neither will they beleeue, though one rise from death againe.

¶ The ij. Sunday after Trinitie.

The Collect.

LOrd, make vs to haue a perpetuall feare and loue of thy holy Name, for thou neuer failest to helpe and gouerne them whom thou doest bring vp in thy stedfast loue. Grant this, &c.

The Epistle.

1.Ioh. 3.13

MArueile not, my brethren, though the world hate you. Wee know that wee are translated from death vnto life, because we loue the brethren. He that loueth not his brother, abideth in death. Whosoeuer hateth his brother, is a manslayer. And ye know that no manslayer hath eternall life abiding in him. Hereby perceiue we loue, because he gaue his life for vs, and we ought to giue our liues for the brethren. But whoso hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? My babes, let vs not loue in word, neither in tongue: but in deed and in verity.

Hereby

The ij. Sunday after Trinitie.

Hereby we know that we are of the verity, and can quiet our hearts before him. For if our heart condemne vs, God is greater then our heart, and knoweth all things. Dearely beloued, if our heart condemne vs not, then haue wee trust to God-ward, and whatsoeuer we aske, wee receiue of him, because wee keepe his Commandements, and doe those things which are pleasant in his sight. And this is his Commandement, that wee beleeue on the Name of his Sonne Iesus Christ, and loue one another, as he gaue commandement. And he that keepeth his Commandements, dwelleth in him, and he in him: and hereby we know that he abideth in vs, euen by the Spirit which he hath giuen vs.

The Gospel.

A Certaine man ordained a great Supper, and bade many, and sent his seruant at supper time, to say to them that were bidden, Come, for all things are now ready. And they all at once began to make excuse. The first said vnto him, I haue bought a farme, and I must needes goe and see it, I pray thee haue mee excused. And another said, I haue bought fiue yoke of oxen, and I goe to proone them, I pray thee haue me excused. And another said, I haue married a wife, and therefore I cannot come. And the seruant returned, and brought his master word againe thereof. Then was the goodman of the house displeased, and said to his seruant, Goe out quickely into the streets and quarters of the city, and bring in hither the poore, and feeble, and the halt, and blinde. And the seruant said, Lord, it is done as thou hast commanded, and yet there is roume. And the Lord said vnto his seruant, Goe out into the high wayes and hedges, and compell them to come in, that my house may be filled. For I say vnto you, that none of these men which were bidden, shall taste of my Supper. Luke 14. 16.

The

The iij. Sunday after Trinitie.

The Collect.

LOrd, we beseech thee mercifully to heare vs, and vnto whom thou hast giuen an hearty desire to pray: grant that by thy mightie aide wee may be defended, through Iesus Christ our Lord.

The Epistle.

1. Pet. 5. 5. SUbmit your selues euery man one to another, knit your selues together in lowlinesse of minde: For God resisteth the proud, and giueth grace to the humble. Submit your selues therefore vnder the mightie hand of God, that he may exalt you when the time is come. Cast all your care vpon him, for he careth for you. Be sober, and watch: for your aduersary the deuill, as a roaring lion walketh about, seeking whom he may deuoure: whom resist stedfast in the faith, knowing that the same afflictions are appointed vnto your brethren that are in the world. But the God of all grace, which hath called vs vnto his eternall glory by Christ Iesus, shall his owne selfe (after that yee haue suffered a little affliction) make you perfect, settle, strengthen and stablish you. To him be glory and dominion for euer and euer. Amen.

The Gospel.

Luk. 15. 1. THen resorted vnto him all the Publicanes & sinners, for to heare him. And the Pharisees and Scribes murmured, saying, Hee receiueth sinners, and eateth with them. But hee put forth this parable vnto them, saying, What man among you, hauing an hundreth sheepe (if he lose one of them) doth not leaue ninety & nine in the wildernesse, & goeth after that which is lost vntill he finde it? And when he hath found it, he layeth it on his shoulders with ioy, and assoone as he commeth

home

home, he calleth together his louers and neighbours, saying vnto them, Reioyce with me, for I haue found my sheepe which was lost. I say vnto you, that likewise ioy shall be in heauen ouer one sinner that repenteth, more then ouer ninety and nine iust persons, which neede no repentance. Either what woman, hauing ten groats (if she lose one) doeth not light a candle, and sweepe the house, and seeke diligently till she finde it: and when she hath found it, she calleth her louers and her neighbours together, saying, Reioyce with me, for I haue found the groat which I lost. Likewise I say vnto you, shall there be ioy in the presence of the Angels of God, ouer one sinner that repenteth.

¶ The iiij. Sunday after Trinitie.

The Collect.

GOd the protector of all that trust in thee, without whom nothing is strong, nothing is holy: increase and multiply vpon vs thy mercy, that thou being our ruler & guide, we may so passe through things temporall, that we finally lose not the things eternall: Grant this heauenly Father, for Iesus Christs sake our Lord.

The Epistle.

I Suppose that the afflictions of this life, are not worthy of the glory which shall be shewed vpon vs. For the feruent desire of the creature abideth, looking when the sonnes of God shall appeare, because the creature is subdued to vanitie against the will thereof, but for his will which hath subdued the same in hope. For the same creature shalbe deliuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we know that euery creature groneth with vs also, and trauaileth in paine, euen vnto this time: not onely it, but we also which haue the first fruits of the Spirit, mourne in our selues also, and wait for the adoption of the children of God, euen the deliuerance of our bodies. Rom. 8. 18.

The

The v. Sunday after Trinitie.

The Gospel.

Luk.6.36. BE yee mercifull, as your Father also is mercifull. Iudge not, and ye shall not be iudged. Condemne not, and ye shall not be condemned. Forgiue, and ye shall be forgiuen. Giue, and it shall be giuen vnto you: good measure, and pressed downe, and shaken together, and running ouer, shall men giue into your bosomes. For with the same measure that ye mete withall, shall other men mete to you againe. And he put foorth a similitude vnto them, Can the blinde leade the blinde: Doe they not both fall into the ditch: The disciple is not aboue his Master. Euery man shall be perfect, euen as his master is. Why seest thou a mote in thy brothers eye, but considerest not the beame that is in thine owne eye: Either how canst thou say to thy brother, Brother, let me pull out the mote that is in thine eye, When thou seest not the beame that is in thine owne eye: First, thou hypocrite, cast out the beame out of thine owne eye, then shalt thou see perfectly to pull out the mote that is in thy brothers eye.

¶ The fift Sunday after Trinitie.

The Collect.

GRant Lord, wee beseech thee, that the course of this world may bee so peaceably ordered by thy gouernance, that thy Congregation may ioyfully serue thee in all godly quietnesse, through Iesus Christ our Lord.

The Epistle.

1.Pet.3.8. BE you all of one minde, and of one heart, loue as brethren, be pitifull, be courteous, (meeke) not rendring euill for euill, or rebuke for rebuke: but contrariwise blesse, knowing that yee are thereunto called, euen that ye should bee heires of the blessing. For hee that doeth long after life, and loueth to see good dayes, let him refraine his

his tongue from euill, and his lips that they speake no guile. Let him eschew euill and doe good, let him seeke peace and ensue it. For the eyes of the Lord are ouer the righteous, and his eares are open vnto their prayers. Againe, the face of the Lord is ouer them that doe euill. Moreouer, who is hee that will harme you, if yee follow that which is good? Yea, happy are yee if any trouble happen vnto you for righteousnesse sake. Be not yee afraide for any terrour of them, neither be yee troubled: but sanctifie the Lord God in your hearts.

The Gospel.

IT came to passe, that when the people preassed vpon him to heare the word of God, hee stood by the lake of Genezareth, and saw two shippes stand by the lakes side, but the Fishermen were gone out of them, & were washing their nets. And hee entred into one of the ships (which pertained to Simon) and prayed him that hee would thrust out a little from the land. And hee sate downe, and taught the people out of the ship. When he had left speaking, hee sayde vnto Simon, Launch out into the deepe, and let slippe your nets to make a draught. And Simon answered, and sayde vnto him, Master, wee haue laboured all night, and haue taken nothing: Neuertheless, at thy commaundement I will loose forth the net. And when they had so done, they enclosed a great multitude of Fishes. But their net brake, and they beckened to their fellowes which were in the other shippe, that they should come and helpe them. And they came, and filled both ships, that they sunke againe. When Simon Peter saw this, hee fell downe at Iesus knees, saying, Lord, go from me, for I am a sinful man. For he was astonied, and all that were with him, at the draught of Fishes which they had taken: and so was also Luke 5.1.

also James and John the sonnes of Zebedee, which were partners with Simon. And Jesus said vnto Simon, Feare not, from henceforth thou shalt catch men. And they brought the ships to land, and forsooke all, and followed him.

¶ The vj. Sunday after Trinitie.

The Collect.

GOd which hast prepared to them that loue thee, such good things as passe mans vnderstanding: powre into our hearts such loue toward thee, that wee louing thee in all things, may obtaine thy promises, which exceede all that wee can desire, through Jesus Christ our Lord.

The Epistle.

Rom.6.3. KNow ye not, that all we which are baptized in Jesus Christ, are baptized to die with him? we are buried then with him by Baptisme for to die, that likewise as Christ was raised from death by the glory of the Father, euen so wee also should walke in a new life. For if wee be grafted in death like vnto him, euen so shall we be partakers of the holy Resurrection: knowing this, that our olde man is crucified with him also, that the body of sinne might vtterly be destroyed, that henceforth we should not be seruants vnto sinne. For he that is dead, is iustified from sinne. Wherefore, if we be dead with Christ, wee beleeue that wee shall also liue with him: Knowing that Christ being raised from death, dieth no more, death hath no more power ouer him. For as touching that he died, he died concerning sinne once: and as touching that he liueth, he liueth vnto God. Likewise consider ye also, that ye are dead as touching sinne, but are aliue vnto God, through Jesus Christ our Lord.

The

The vij. Sunday after Trinitie.

The Gospel.

IEsus sayd vnto his disciples, Except your righteousnesse exceede the righteousnesse of the Scribes and Phariſees, yee cannot enter into the Kingdome of heauen. Yee haue heard that it was sayd vnto them of olde time, Thou shalt not kill: whosoeuer killeth, shall be in danger of iudgement. But I say vnto you, That whosoeuer is angry with his brother vnadvisedly, shall be in danger of iudgement. And whosoeuer saith vnto his brother, Racha, shall be in danger of a Councell: But whosoeuer saith, Thou foole, shall be in danger of hell fire. Therefore if thou offerest thy gift at the Altar, and there remembrest that thy brother hath ought against thee, leaue there thine offering before the Altar, and go thy way first and be reconciled to thy brother, and then come and offer thy gift. Agree with thine aduersarie quickely, whiles thou art in the way with him, lest at any time the aduersarie deliuer thee to the Iudge, and the Iudge deliuer thee to the minister, and then thou be cast into prison. Verily I say vnto thee, Thou shalt not come out thence, till thou hast payed the vtmost farthing. Mat. 5. 20.

¶ The vij. Sunday after Trinitie.

The Collect.

GOd of all power and might, which art the authour and giuer of all good things, graffe in our hearts the loue of thy Name, increase in vs true religion, nourish vs with all goodnesse, and of thy great mercy keepe vs in the same, through Iesus Christ our Lord.

The Epistle.

I Speake grossely, because of the infirmitie of your flesh. As yee haue giuen your members seruants to vnpleannesse, & to iniquitie (from one iniquitie to another) euen so now giue ouer your members seruants vnto righteousnesse, that ye may be sanctified. For when yee Rom. 6. 19.

were seruants of sinne, ye were void of righteousnesse. What fruit had ye then of those things whereof yee are now ashamed? for the end of those things is death. But now are ye deliuered from sinne, and made the seruants of God, and haue your fruit to be sanctified, and the end euerlasting life. For the reward of sinne is death, but eternall life is the gift of God, through Iesus Christ our Lord.

The Gospel.

Mark.8.1. IN those dayes, when there was a very great company, and had nothing to eate, Iesus called his disciples vnto him, and said vnto them, I haue compassion on the people, because they haue beene now with me three dayes, and haue nothing to eate, and if I send them away fasting to their owne houses, they shall faint by the way: for diuers of them came from farre. And his disciples answered him, Where should a man haue bread here in the wildernesse, to satisfie these? And hee asked them, How many loaues haue yee? They said, Seuen. And hee commanded the people to sit downe on the ground. And hee tooke the seuen loaues, and when hee had giuen thankes, he brake, and gaue to his disciples to set before them: and they did set them before the people. And they had a few small fishes: and when he had blessed, hee commanded them also to be set before them. And they did eate and were sufficed: and they tooke vp of the broken meate that was left, seuen baskets full. And they that did eate, were about foure thousand. And he sent them away.

¶ The viij. Sunday after Trinitie.

The Collect.

GOD whose prouidence is neuer deceiued, wee humbly beseech thee, that thou wilt put away from vs all hurtfull things, and giue those things which be profitable for vs, through Iesus Christ our Lord.

The viij. Sunday after Trinitie.

The Epistle.

BRethren, wee are debters, not to the flesh to liue after the flesh: For if yee liue after the flesh, yee shall die: but if yee through the Spirit doe mortifie the deedes of the body, ye shall liue. For as many as are led by the Spirit of God, they are the sonnes of God. For yee haue not receiued the Spirit of bondage to feare any more: but ye haue receiued the Spirit of adoption, whereby wee cry Abba, Father. The same Spirit certifieth our spirit, that we are the sonnes of God. If we be sonnes, then are we also heires, the heires (I meane) of God, and heires annexed with Christ, if so be that wee suffer with him, that we may also be glorified together with him. Rom. 8. 12

The Gospel.

BEware of false prophets, which come to you in sheepes clothing, but inwardly they are rauening wolues: yee shall know them by their fruits. Doe men gather grapes of thornes? or figges of thistles? Euen so euery good tree bringeth foorth good fruits: but a corrupt tree bringeth foorth euill fruits. A good tree cannot bring foorth bad fruits, neither can a bad tree bring foorth good fruits. Euery tree that bringeth not foorth good fruit, is hewen downe, and cast into the fire. Wherefore by their fruit ye shall know them. Not euery one that sayth vnto me, Lord, Lord, shall enter into the Kingdome of heauen: but hee that doeth the will of my Father which is in heauen, he shall enter into the Kingdome of heauen. Mat. 7. 15.

¶ The ix. Sunday after Trinitie.

The Collect.

GRaunt to vs, Lord, we beseech thee, the Spirit to thinke and doe alwayes such things as be rightful, that we which cannot be without thee, may by thee be able to liue according to thy will, through Iesus Christ our Lord.

The ix. Sunday after Trinitie.

The Epistle.

1. Corinth. 10. 1. BRethren, I would not that ye should be ignorant, how that our fathers were all vnder the cloud, and all passed through the sea, and were all baptized vnder Moses in the cloud, and in the sea, and did all eate of one spirituall meat, and did all drinke of one spirituall drinke: and they dranke of the spirituall Rocke that followed them, which Rocke was Christ. But in many of them had God no delight: for they were ouerthrowen in the wildernesse. These are ensamples to vs, that we should not lust after euill things, as they lusted: and that yee should not be worshippers of images, as were some of them, according as it is written, The people sate downe to eate and drinke, and rose vp to play. Neither let vs be defiled with fornication, as some of them were defiled with fornication, and fell in one day three and twenty thousand. Neither let vs tempt Christ, as some of them tempted, and were destroyed of serpents. Neither murmure yee, as some of them murmured, and were destroyed of the destroyer. All these things happened vnto them for ensamples: but are written to put vs in remembrance, whom the ends of the world are come vpon. Wherefore let him that thinketh he standeth, take heede lest hee fall. There hath none other temptation taken you, but such as followeth the nature of man. But God is faithfull, which shall not suffer you to be tempted above your strength, but shall in the middest of temptation make a way, that ye may be able to beare it.

The Gospel.

Luke 16. 1 THesus said vnto his Disciples, There was a certaine rich man which had a steward, and the same was accused vnto him that he had wasted his goods. And hee called him, and said vnto him, How is it that I heare this of thee? Giue accompts of thy stewardship, for thou mayest be no longer steward. Then the steward said within himselfe, What shall I doe? for my master taketh away from me the stewardship. I cannot dig, and to begge I am asha-

ashamed. I wote what to doe, that when I am put out of the stewardship, they may receiue me into their houses. So when he had called all his masters debtors together, hee sayd vnto the first, How much owest thou vnto my master? And he said, An hundred tunnes of oyle. And hee sayd vnto him, Take thy bill, and sit downe quickely, and write fiftie. Then said he to another, How much owest thou? And he said, An hundred quarters of wheat. He said vnto him, Take thy bill, and write fourescore. And the Lord commended the vniust steward, because he had done wisely. For the children of this world are in their nation wiser then the children of light. And I say vnto you, Make you friends of the vnrighteous Mammon, that when ye shall haue neede, they may receiue you into euerlasting habitation.

¶ The x. Sunday after Trinitie.

The Collect.

LEt thy mercifull eares, O Lord, be open to the prayers of thy humble seruants: And that they may obtaine their petitions, make them to aske such things as shall please thee, through Iesus Christ our Lord.

The Epistle.

1.Cor.12. 1.

COncerning spirituall things, brethren, I would not haue you ignorant. Yee know that ye were Gentiles, & went your wayes vnto dumbe images, euen as ye were led. Wherefore I declare vnto you, that no man speaking by the Spirit of God, defieth Iesus. Also no man can say, that Iesus is the Lord, but by the holy Ghost. There are diuersities of gifts, yet but one Spirit. And there are differences of administrations, and yet but one Lord. And there are diuers manners of operations, and yet but one God, which worketh all in all. The gift of the Spirit is giuen to euery man to edifie withall. For to one is giuen through the Spirit, the vtterance of wisedome, to another is giuen the vtterance of knowledge

by the same spirit, to another is giuen faith by the same spirit, to another the gift of healing by the same spirit, to another power to doe miracles, to another to prophesie, to another iudgement to discerne spirits, to another diuers tongues, to another the interpretation of tongues: And these all worketh the selfesame spirit, diuiding to euery man a seuerall gift, euen as he will.

The Gospel.

Luke 19. 41.

AND when hee was come neere to Hierusalem, hee beheld the citie, and wept on it, saying, If thou hadst knowen those things which belong vnto thy peace, euen in this thy day, thou wouldest take heed: but now are they hid from thine eyes. For the daies shal come vnto thee, that thine enemies shall cast a banke about thee, and compasse thee round, and keepe thee in on euery side, and make thee euen with the ground, & thy children which are in thee: And they shall not leaue in thee one stone vpon another, because thou knowest not the time of thy visitation. And he went into the Temple, and began to cast out them that sold therein, and them that bought, saying vnto them, It is written, My house is the house of prayer, but yee haue made it a denne of theeues, And hee taught dayly in the Temple.

¶ The xj. Sunday after Trinitie.

The Collect.

GOD which declarest thy Almightie power, most chiefly in shewing mercie and pitie: giue vnto vs abundantly thy grace, that wee running to thy promises, may be made partakers of thy heauenly Treasure, through Iesus Christ our Lord.

The

The xj. Sunday after Trinitie.

The Epistle.

BRethren, as appertaining to the Gospel which I preached vnto you, which yee haue also accepted, and in the which ye continue, by the which ye are also saued: I doe you to wit after what maner I preached vnto you, if yee keepe it, except yee haue beleeued in vaine: for first of all I deliuered vnto you that which I receiued, how that Christ died for our sinnes, agreeing to the Scriptures, and that he was buried, and that he rose againe the third day, according to the Scriptures, and that hee was seene of Cephas, then of the twelue: after that, he was seene of moe then fiue hundreth brethren at once, of which many remaine vnto this day, and many are fallen asleepe. After that, appeared he to James, then to all the Apostles, and last of all he was seene of me, as of one that was borne out of due time. For I am the least of the Apostles, which am not worthy to be called an Apostle, because I haue persecuted the congregation of God. But by the grace of God I am that I am: and his grace which is in me, was not in vaine. But I laboured more abundantly then they all: yet not I, but the grace of God which is with me. Therefore whether it were I, or they, so we preached, and so ye haue beleeued. 1.Cor. 15.1.

The Gospel.

CHrist tolde this parable vnto certaine which trusted in themselues that they were perfect, and despised other. TWo men went vp into the Temple to pray, the one a Pharisee, and the other a Publicane. The Pharisee stood and prayed thus with himselfe: God I thanke thee that I am not as other men are, extortioners, vniust, adulterers, or as this Publicane. I fast twise in the weeke, I giue tithe of all that I possesse. And the Publicane standing afarre off, would not lift vp his eyes to heauen, but smote his breast, saying, God be merciful to me a sinner. I tell you, this man departed home to his house iustified more then the other. For euery man that exalteth himselfe, shall be brought low: and he that humbleth himselfe, shall be exalted. Luk. 18.9.

The xij. Sunday after Trinitie.

The Collect.

ALmightie & euerlasting God, which art alwayes more ready to heare, then wee to pray, and art woont to giue more then either wee desire or deserue: powre downe vpon vs the abundance of thy mercy, forgiuing vs those things whereof our conscience is afraid, and giuing vnto vs that, that our prayer dare not presume to aske, through Iesus Christ our Lord.

The Epistle.

2.Cor.3.4

SUch trust haue wee through Christ to Godward, not that we are sufficient of our selues to thinke any thing as of our selues: but if we be able vnto any thing, the same commeth of God, which hath made vs able to minister the new Testament, not of the letter, but of the Spirit: For the letter killeth, but the spirit giueth life. If the ministration of death, through the letters figured in stones, was glorious, so that the children of Israel could not behold the face of Moses for the glory of his countenance (which glory is done away:) why shall not the ministration of the Spirit be much more glorious? For if the ministration of condemnation be glorious, much more doeth the ministration of righteousnesse exceede in glory.

The Gospel.

Mar.7.31.

IEsus departed from the coasts of Tyre and Sidon, and came vnto the Sea of Galilee, through the mids of the coasts of the ten cities. And they brought vnto him one that was deafe, and had an impediment in his speech: and they prayed him to put his hand vpon him. And when he had taken him aside from the people, hee put his fingers into his eares, and did spit, and touched his tongue, and looked vp to heauen, and sighed, and said vnto him, Ephata, that is to say, Be opened. And straight-

straightway his eares were opened, and the string of his tongue was looſed, and he ſpake plaine. And he commanded them that they ſhould tell no man. But the more he forbade them, ſo much the more a great deale they publiſhed, ſaying, He hath done all things well, he hath made both the deafe to heare, and the dumbe to ſpeake.

¶ The xiij. Sunday after Trinitie.

The Collect.

ALmighty and mercifull God, of whoſe onely gift it commeth that thy faithfull people do vnto thee true and laudable ſeruice: Grant We beſeech thee that we may ſo runne to thy heauenly promiſes, that wee faile not finally to attaine the ſame, through Jeſus Chriſt our Lord.

The Epiſtle.

TO Abraham and his ſeed were the promiſes made. He ſaith not, Jn his ſeeds, as of many: but in thy ſeede, as of one, which is Chriſt. This I ſay, that the Law which began afterward beyond foure hundreth and thirty yeeres, doth not diſanull the Teſtament that was confirmed afore of God vnto Chriſtward, to make the promiſe of none effect. For if the inheritance come of the Law, it commeth not now of promiſe: But God gaue it to Abraham by promiſe. Wherefore then ſerueth the Law? The Law was added becauſe of tranſgreſſion (till the Seede came, to whom the promiſe was made) and it was ordained by Angels in the hand of a Mediatour. A Mediatour is not a Mediatour of one: but God is one. Is the Law then againſt the promiſe of God? God forbid. For if there had beene a Law giuen which could haue giuen life, then no doubt righteouſnes ſhould haue come by the Law. But the Scripture concludeth all things vnder ſinne, that the promiſe by the faith of Jeſus Chriſt ſhould bee giuen to them that beleeue. Gal. 3. 16.

The

The xiij. Sunday after Trinitie.

The Gospel.

Luke 10. 23.

HAppy are the eyes which see the things that ye see. For I tell you, that many Prophets and Kings haue desired to see those things which yee see, and haue not seene them, and to heare those things which ye heare, & haue not heard them. And behold, a certaine lawyer stood vp, and tempted him, saying, Master, what shall I doe to inherite eternall life? He said vnto him, what is written in the Law? how readest thou? And he answered and said, Loue the Lord thy God with all thy heart, and with all thy soule, and with all thy strength, and with all thy minde, and thy neighbour as thy selfe. And hee said vnto him, Thou hast answered right: this doe, and thou shalt liue. But he willing to iustifie himselfe, said vnto Iesus, And who is my neighbour? Iesus answered and said, A certaine man descended from Hierusalem to Iericho, and fell among theeues, which robbed him of his raiment, and wounded him, and departed, leauing him halfe dead. And it chanced that there came downe a certaine Priest that same way, and when he saw him, he passed by. And likewise a Leuite (when hee went nigh to the place) came and looked on him, and passed by. But a certaine Samaritane, as hee iourneyed, came vnto him, and when he saw him, he had compassion on him, and went to him, and bound vp his wounds, and powred in oyle and wine, and set him on his owne beast, & brought him to a common Inne, and made prouision for him. And on the morrow when he departed, hee tooke out two pence, and gaue them to the host, and said vnto him, Take care of him, and whatsoeuer thou spendest more, when I come againe, I will recompense thee. Which now of these three, thinkest thou, was neighboure vnto him that fell among theeues? And hee said vnto him, He that shewed mercy on him. Then said Iesus vnto him, Goe, and doe thou likewise.

The

The xiiij. Sunday after Trinitie.

The Collect.

ALmighty and euerlasting God, giue vnto vs the increase of faith, hope and charitie: and that wee may obtaine that which thou doest promise, make vs to loue that which thou doest commaund, through Jesus Christ our Lord.

The Epistle.

I Say walke in the spirit, and fulfill not the lust of the flesh. For the flesh lusteth contrary to the spirit, and the spirit contrary to the flesh. These are contrary one to the other, so that ye cannot doe whatsoeuer ye would. But and if ye be led of the spirit, then are ye not vnder the Law. The deedes of the flesh are manifest, which are these: Adultery, fornication, vncleanesse, wantonnesse, worshipping of images, witchcraft, hatred, variance, zeale, wrath, strife, seditions, sects, enuying, murder drunkennesse, gluttonie, and such like, of the which I tell you before, as I haue told you in times past, that they which commit such things, shall not bee inheritours of the kingdome of God. Contrarily, the fruit of the Spirit is loue, ioy, peace, long suffering, gentlenesse, goodnesse, faithfulnesse, meekenesse, temperance: against such there is no law. They truely that are Christs, haue crucified the flesh, with the affections and lusts. Gal. 5. 16.

The Gospel.

AND it chanced as Jesus went to Jerusalem, that he passed thorow Samaria, and Galilee. And as he entred into a certaine towne, there met him tenne men that were leapers which stood afarre off, and put foorth their voyces, and said, Jesus master, haue mercie on vs. When he saw them, hee sayd vnto them, Goe, shew your selues vnto the Priests. And it came to passe, that as they went they were cleansed. And one of them when Luke 17. 11.

when he saw that hee was cleansed turned backe againe, and with a loude voice praised God, and fell downe on his face at his feete, and gaue him thankes. And the same was a Samaritane. And Jesus answered and said, Are there not ten cleansed? But where are those nine? There are not found that returned againe to giue God praise, saue onely this stranger. And he said vnto him, Arise, go thy way, thy faith hath made thee whole.

¶ The xv. Sunday after Trinitie.

The Collect.

KEepe we beseech thee, O Lord, thy Church with thy perpetuall mercy: And because the frailtie of man without thee cannot but fall, keepe vs euer by thy helpe, and leade vs to all things profitable to our saluation, through Jesus Christ our Lord.

The Epistle.

Gal. 6. 11. SEe how large a letter I haue written vnto you with mine owne hand. As many as desire with outward appearance to please carnally, the same constraine you to be circumcised, onely lest they should suffer persecution for the Crosse of Christ. For they themselues which are circumcised, keepe not the Law, but desire to haue you circumcised, that they might reioyce in your flesh. God forbid that I should reioyce, but in the crosse of our Lord Jesus Christ, whereby the world is crucified vnto me, and I vnto the world. For in Christ Jesu, neither circumcision auaileth any thing at all, nor vncircumcision, but a new creature. And as many as walke according vnto this rule, peace be on them, and mercy, and vpon Israel, that pertaineth to God. From henceforth let no man put me to business: for I beare in my body the markes of the Lord Jesu. Brethren, the grace of our Lord Jesus Christ be with your spirit. Amen.

The

The xv. Sunday after Trinitie.

The Gospel.

NO man can serue two masters: For either he shall hate the one and loue the other, or else leane to the one and despise the other. Ye can not serue God and Mammon. Therefore I say vnto you, Be not carefull for your life, what ye shall eate or drinke, nor yet for your body, what raiment ye shall put on. Is not the life more worth then meat: & the body more of value then raiment: Behold the fowles of the aire, for they sow not, neither do they reap, nor cary into the barnes, and your heauenly Father feedeth them. Are yee not much better then they: which of you by taking carefull thought can adde one cubite vnto his stature: And why care ye for raiment: Consider the Lilies of the fielde how they growe, they labour not, neither doe they spin: and yet I say vnto you, that euen Solomon in all his royalty was not clothed like one of these. Wherefore if God so clothe the grasse of the fielde, which though it stand to day, is to morow cast into the fornace, shall he not much more doe the same for you, O ye of little faith: Therefore take no thought, saying, what shall we eate, or what shall we drinke, or wherewith shall we be clothed: After all these things doe the Gentiles seeke. For your heauenly Father knoweth that ye haue need of all these things. But rather seeke ye first the kingdome of God, and the righteousnes thereof, and all these things shalbe ministred vnto you. Care not then for the morow. for to morrow day shall care for it selfe. Sufficient vnto the day is the trouble thereof. Mat.6.24.

¶ The xvj. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, let thy continuall pitie cleanse and defend thy Congregation: and because it cannot continue in safetie without thy succor, preserue it euermore by thy helpe and goodnesse, through Jesus Christ our Lord.

The

The xvj. Sunday after Trinitie.

The Epistle.

Eph. 3. 13. I Desire that yon faint not because of my tribulations that I suffer for your sakes, which is your praise. For this cause I bow my knees vnto the Father of our Lord Iesus Christ, which is Father of all that is called father in heauen and earth, that hee would grant you according to the riches of his glory, that ye may be strengthened with might by his Spirit, in the inner man, that Christ may dwell in your hearts by faith, that yee being rooted and grounded in loue, might be able to comprehend with all Saints, what is the breadth, length, depth, and height, & to know the excellent loue of the knowledge of Christ, that ye might be filled with all fulnesse, which commeth of God. Vnto him that is able to doe exceeding abundantly aboue all that We aske or thinke, according to the power that worketh in vs, be praise in the Congregation by Christ Iesus, throughout all generations from time to time. Amen.

The Gospel.

Luke 7. 11 AND it fortuned, that Iesus went into a citie called Naim, and many of his Disciples went with him, and much people. When hee came nigh to the gate of the Citie, behold, there was a dead man caried out, which was the onely sonne of his mother, and shee was a widow, and much people of the citie was with her. And when the Lord saw her, he had compassion on her, and said vnto her, weepe not. And he came nigh and touched the coffin: and they that bare him stood still. And he said, Young man, I say vnto thee, Arise. And hee that was dead, sate vp, and began to speake. And he deliuered him to his mother. And there came a feare on them all, and they gaue the glory vnto God, saying, A great Prophet is risen vp among vs, and God hath visited his people. And this rumor of him went forth throughout all Iurie, and throughout all the regions which lie round about.

The

The xvij. Sunday after Trinitie.

The Collect.

LOrd, wee pray thee, that thy grace may alwayes preuent and follow vs, and make vs continually to be giuen to all good workes, through Iesus Christ our Lord.

The Epistle.

I (which am a prisoner of the Lords) exhort you that yee walke worthy of the vocation wherewith ye are called, with all lowlinesse and meekenesse, with humblenesse of minde, forbearing one another through loue, and bee diligent to keepe the vnitie of the spirit, through the bond of peace, being one body and one spirit, euen as ye are called in one hope of your calling. Let there be but one Lord, one faith, one baptisme, one God and Father of all, which is aboue all, and through all, and in you all. Ephe. 4. 1.

The Gospel.

IT chanced that Iesus went into the house of one of the chiefe Pharisees, to eate bread on the Sabboth day, and they watched him. And beholde, there was a certaine man before him which had the dropsie. And Iesus answered and spake vnto the Lawyers and Pharisees, saying, Is it lawfull to heale on the Sabboth day? And they helde their peace. And he tooke him, and healed him, and let him goe, and answered them, saying, Which of you shall haue an Asse, or an oxe fallen into a pit, and will not straightway pull him out on the Sabboth day? And they could not answere him againe to these things. Hee put foorth also a similitude to the guests, when hee marked how they pressed to be in the highest roumes, and sayde vnto them, When thou art bidden to a wedding of any man, sit not downe in the highest roume, least a more honourable man then thou bee bidden of him, and hee that bade him and thee, come and say to thee, Giue this man roume: and thou begin with shame to take the lowest roume. But rather when thou art bidden, goe and sit Luk. 14. 1

in

in the lowest roume, that when he that bade thee commeth, he may say vnto thee, Friend, sit vp higher: then shalt thou haue worship in the presence of them that sit at meate with thee. For whosoeuer exalteth himselfe, shall be brought low, and he that humbleth himselfe, shalbe exalted.

¶ The xviij. Sunday after Trinitie.

The Collect.

LOrd we beseech thee, grant thy people grace to auoide the infections of the deuill, and with pure heart and minde to follow thee the onely God, through Jesus Christ our Lord.

The Epistle.

1. Cor. 1. 4

THanke my God alwaies on your behalfe, for the grace of God which is giuen you by Jesus Christ, that in all things yee are made rich by him in all vtterance, in all knowledge, by the which things the testimonie of Jesus Christ was confirmed in you, so that yee are behinde in no gift, waiting for the appearing of our Lord Jesus Christ, which shall also strengthen you to the end, that ye may be blamelesse in the day of the comming of our Lord Jesus Christ.

The Gospel.

Mat. 22. 34.

WHen the Pharises had heard that Jesus had put the Sadduces to silence, they came together, and one of them which was a doctour of the Law, asked him a question, tempting him, and saying, Master, which is the greatest commandement in the Law? Jesus said vnto him, Thou shalt loue the Lord thy God with all thine heart, and with all thy soule,

soule, and with all thy minde. This is the first and greatest Commandement. And the second is like vnto it. Thou shalt loue thy neighbour as thy selfe. In these two Commandements hang all the Law and the Prophets. While the Pharisees were gathered together, Iesus asked them, saying, what thinke ye of Christ: whose sonne is hee: They said vnto him, The sonne of Dauid. He said vnto them, How then doeth Dauid in spirit call him Lord, saying, The Lord sayd vnto my Lord, Sit thou on my right hand, till I make thine enemies thy footstoole: If Dauid then call him Lord, how is he then his sonne: And no man was able to answere him any thing, neither durst any man from that day forth aske him any moe questions.

¶ The xix. Sunday after Trinitie.

The Collect.

O God, forasmuch as without thee wee are not able to please thee, grant that the working of thy mercy may in all things direct and rule our hearts, through Iesus Christ our Lord.

The Epistle.

THis I say, and testifie through the Lord, that ye Eph. 4. 17.
henceforth walke not as other Gentiles walke, in vanitie of their minde, while they are blinded in their vnderstanding, being farre from a godly life, by the meanes of the ignorance that is in them, and because of the blindnesse of their hearts: Which being past repentance, haue giuen themselues ouer vnto wantonnesse, to worke all maner of vncleannesse, euen with greedinesse. But yee haue not so learned Christ: If so be that yee haue heard him, and haue bin taught in him, as the trueth is in Iesu (as concerning the conuersation in times past) to lay from you the olde man, which is corrupt, according to the deceiueable lustes, to be renewed also in the spirit of your mind, and to put on the newe man, which after God is shapen in righte[illegible] and true holinesse. Wherefore put away lying, and speake euery man truely vnto his neighbour, forasmuch

as we are members one of another. Be angry, but sinne not. Let not the Sunne go downe vpon your wrath, neither giue place to the backebiter. Let him that stole steale no more, but let him labour with his hands the thing which is good, that hee may giue vnto him that needeth. Let no filthy communication procede out of your mouth, but that which is good to edifie withall, as oft as neede is, that it may minister grace vnto the hearers. And grieue not the holy Spirit of God, by whom ye are sealed vnto the day of redemption. Let all bitternesse, and fiercenesse, and wrath, and roaring, and cursed speaking be put away from you, with all malicioulnesse. Be ye courteous one to another, mercifull, forgiuing one another, euen as God for Christs sake hath forgiuen you.

The Gospel.

Mat. 9. 1. IEsus entred into a ship, & passed ouer, and came into his owne citie. And behold, they brought to him a man sicke of the palsie, lying in a bed. And when Jesus saw the faith of them, he said to the sicke of the palsie, Sonne, be of good cheere, thy sinnes be forgiuen thee. And behold, certaine of the Scribes said within themselues, This man blasphemeth. And when Jesus saw their thoughts, he said, Wherefore thinke ye euill in your hearts: whether is it easier to say, Thy sinnes be forgiuen thee: or to say, Arise, and walke: But that ye may know that the Sonne of man hath power to forgiue sinnes in earth. Then said he to the sicke of the palsie, Arise, take vp thy bed, and goe vnto thy house. And hee arose, and departed to his house. But the people that saw it, marueiled, and glorified God, which had giuen such power vnto men.

¶ The xx. Sunday after Trinitie.

The Collect.

ALmightie and mercifull God, of thy bountifull goodnesse keepe vs from all things that may hurt vs: that wee being ready both in body and soule, may with free hearts accomplish those things that

that thou wouldest haue done, through Jesus Christ our Lord.

The Epistle.

TAke heed therfore how ye walke circumspectly, not as vnwise, but as wise men, redeeming the time, because the dayes are euil. Wherefore be ye not vnwise, but vnderstand what the will of the Lord is, and be not drunken with wine, wherein is excesse: but be ye filled with the spirit, speaking vnto your selues in Psalmes and Hymnes, and spirituall songs, singing and making melody to the Lord in your hearts, giuing thankes alwayes for all things vnto God the Father, in the Name of our Lord Jesus Christ, submitting your selues one to another in the feare of God. Eph.5.15.

The Gospel.

IEsus said, The kingdome of heauen is like vnto a man that was a King, which made a marriage for his sonne, and sent forth his seruants to call them that were bidden to the wedding: and they would not come. Againe, hee sent forth other seruants, saying, Tell them which are bidden, Behold, I haue prepared my dinner, mine oxen and my fatlings are killed, and all things are readie: come vnto the marriage. But they made light of it, and went their wayes, one to his Farme place, another to his Merchandise, and the remnant tooke his seruants, and entreated them shamefully, and slew them. But when the King heard thereof, he was wroth, and sent forth his men of warre, and destroyed those murtherers, and burnt vp their citie. Then sayd hee vnto his seruants, The marriage indeed is prepared, but they which were bidden, were not worthy. Goe yee therefore out into the high wayes, and as many as ye finde, bidde them to the marriage. And the seruants went forth into the high wayes, and gathered together all, as many as they could finde, both good and badde: and the Wedding was furnished with guests. Then the King came in to see the guests, and when hee spyed there a man Mat.22.1.

which had not on a wedding garment, hee sayd vnto him, Friend, how camest thou in hither, not hauing a wedding garment? And he was euen speechlesse. Then said the King to the ministers, Take and binde him hand and foot, and cast him into vtter darknesse, there shalbe weeping and gnashing of teeth. For many be called, but few are chosen.

¶ The xxj. Sunday after Trinitie.

The Collect.

GRant wee beseech thee mercifull Lord, to thy faithfull people pardon and peace, that they may be cleansed from all their sinnes, and serue thee with a quiet minde, through Iesus Christ our Lord.

The Epistle.

Eph. 6. 10. MY brethren, be strong through the LORD, and through the power of his might. Put on all the Armour of God, that yee may stand against all the assaults of the deuill. For we wrestle not against flesh and blood, but against rule, against power, against worldly rulers, euen gouernors of the darkenesse of this world, against spirituall craftinesse in heauenly things. Wherefore take vnto you the whole armour of God, that ye may be able to resist in the euill day, and stand perfect in all things. Stand therefore, and your loynes girt with the trueth, hauing on the brestplate of righteousnesse, and hauing shoes on your feet, that you may be prepared for the Gospel of peace. Aboue all take the shield of faith, wherewith ye may quench all the fiery darts of the wicked, and take the helmet of saluation, and the sword of the Spirit, which is the word of God. And pray alwayes with all manner prayer and supplication, in the Spirit, and watch thereunto with all instance and supplication; for all Saints, and for me, that vtterance may be giuen vnto me, that I may open my mouth freely, to vtter the secrets of the Gospel (whereof I am a messenger in bonds) that therein I may speake freely, as I ought to speake.

The xxij. Sunday after Trinitie.

The Goſpel.

THere was a certaine ruler, whoſe ſonne was ſicke at Capernaum. As ſoone as the ſame heard that Jeſus was come out of Jurie into Galilee, he went vnto him, and beſought him that hee would come downe and heale his ſonne, for he was euen at the point of death. Then ſayde Jeſus vnto him, Except yee ſee ſignes & wonders, yee will not beleeue. Ioh.4.46. The ruler ſaid vnto him, Sir, come downe or euer that my ſonne die. Jeſus ſaith vnto him, Goe thy way, thy ſon liueth. The man beleeued the word that Jeſus had ſpoken vnto him, & he went his way. And as he was going downe, the ſeruants met him, and told him, ſaying, Thy ſonne liueth. Then enquired he of them the houre when he began to amend. And they ſaid vnto him, Yeſterday at the ſeuenth houre the feuer left him. So the father knew that it was the ſame houre in the which Jeſus ſaid vnto him, Thy ſon liueth. And he beleeued, and all his houſhold. This is againe the ſecond miracle that Jeſus did when he was come out of Jury into Galilee.

¶ The xxij. Sunday after Trinitie.

The Collect.

LOrd wee beſeech thee to keepe thy houſhold the Church in continuall godlineſſe, that through thy protection it may be free from all aduerſities, and deuoutly giuen to ſerue thee in good workes, to the glory of thy Name, through Jeſus Chriſt our Lord.

The Epiſtle.

I Thanke my God with all remembrance of you alwayes in all my prayers for you, and pray with gladnes, becauſe ye are come into the fellowſhip of the Goſpel, from the firſt day vntill now: and am ſurely certified of this, that he which hath begun a good worke in you, ſhall performe it, vntill the day of Jeſus Chriſt, as it Phil.1.3.

becommeth me that I should iudge of you all, because I haue you in my heart, forasmuch as ye are all companions of grace with me, euen in my bonds, and in the defending and establishing of the Gospel. For God is my record, how greatly I long after you all, from the very heart roote in Iesus Christ. And this I pray, that your loue may increase yet more and more in knowledge, and in all vnderstanding, that ye may accept the things that are most excellent, that yee may be pure, and such as offend no man, vntill the day of Christ, being filled with the fruit of righteousnesse, which commeth by Iesus Christ, vnto the glory and praise of God.

The Gospel.

Mat. 18.21



Eter said vnto Iesus, Lord, how oft shall I forgiue my brother, if he sinne against mee: till seuen times: Iesus saith vnto him, I say not vnto thee, vntill seuen times: but, seuentie times seuen times. Therefore is the Kingdome of heauen likened vnto a certaine man that was a King, which would take accompts of his seruants. And when hee had begun to reckon, one was brought vnto him, which ought him ten thousand talents: but forasmuch as hee was not able to pay, his Lord commanded him to be solde, and his wife and children, and all that he had, and paiment to be made. The seruant fell downe, and besought him, saying, Sir, haue patience with me, and I will pay thee all. Then had the lord pitie on that seruant, and loosed him, and forgaue him the debt. So the same seruant went out, and found one of his fellowes which ought him an hundred pence: and he laid hands on him, and tooke him by the throat, saying, Pay that thou owest. And his fellow fell downe, and besought him, saying, Haue patience with me, and I wil pay thee all. And he would not, but he went and cast him into prison, till he should pay the debt. So when his fellowes saw what was done, they were very sory, and came and told vnto their Lord all that had happened.

happened. Then his Lord called him, and said vnto him, O thou vngracious seruant, I forgaue thee all that debt when thou desiredst me: shouldest not thou also haue had compassion on thy fellow, euen as I had pitie on thee: And his Lord was wroth, and deliuered him to the Gaolers, till he should pay all that was due vnto him. So likewise shall my heauenly Father doe also vnto you, if yee from your hearts forgiue not euery one his brother their trespasses.

¶ The xxiij. Sunday after Trinitie.

The Collect.

GOd our refuge and strength, which art the Author of all godlinesse, be ready to heare the deuout prayers of thy Church: & grant that those things which wee aske faithfully, wee may obtaine effectually, through Iesus Christ our Lord.

The Epistle.

BRethren, be followers together of me, and looke on them which walke euen so as ye haue vs for an example. For many walke, of whom I haue told you often, and now tell you weeping, that they are the enemies of the Crosse of Christ, whose ende is damnation, whose belly is their God, and glory to their shame, which are worldly minded. But our conuersation is in heauen, from whence wee looke for the Sauiour, euen the Lord Iesus Christ, which shall change our vile body, that it may be like vnto his glorious body, according to the working, whereby hee is able also to subdue all things vnto himselfe. Phil. 3. 17.

The Gospel.

THen the Pharises went out, and tooke counsell how they might tangle him in his words. And they sent out vnto him their disciples with Herods seruants, saying, Master, Wee know that thou art true, and teachest the way of God truely, neither carest thou for any man: Matt. 22. 15.

for thou regardest not the outward appearance of men. Tell vs therefore, how thinkest thou? Is it lawfull that tribute be giuen vnto Cesar, or not? But Iesus perceiuing their wickednesse, said, why tempt ye me ye hypocrites? Shew me the tribute money. And they tooke him a peny. And he said vnto them, whose is this image and superscription? They sayde vnto him, Cesars. Then said hee vnto them, Giue therefore vnto Cesar the things which are Cesars, and vnto God, those things which are Gods. When they heard these words, they maruelled, and left him, and went their way.

¶ The xxiiij. Sunday after Trinitie.

The Collect.

LOrd wee beseech thee assoile thy people from their offences, that through thy bountifull goodnesse wee may be deliuered from the bands of all those sinnes, which by our frailtie wee haue committed. Grant this, &c.

The Epistle.

Col. 1. 3. WE giue thankes to God the Father of our Lord Iesus Christ, alwayes for you in our prayers. For we haue heard of your faith in Christ Iesu, and of the loue which ye beare to all Saints, for the hopes sake which is laid vp in store for you in heauen. Of which hope yee heard before by the true word of the Gospel, which is come vnto you, euen as it is into all the world, and is fruitfull, as it is also among you, from the day in the which yee heard of it, and had experience in the grace of GOD through the trueth, as yee learned of Epaphra our deare fellow seruant, which is for you a faithfull minister of Christ, which also declared vnto vs your loue which yee haue in the Spirit. For this cause we also, euen since the day we heard of it, haue not ceased to pray for you, and to desire that yee might bee fulfilled with the knowledge of his will, in all wisedome and spirituall vnderstanding, that yee might walke worthy of the Lord, that in all things yee may

pleaſe, being fruitful in all good woꝛkes, and increaſing in the knowledge of God, ſtrengthened with all might thꝛough his glorious power, vnto all patience and long ſuffering, with toyfulneſſe, giuing thanks vnto the Father, which hath made vs meete to be partakers of the inheritance of the Saints in light.

The Goſpel.

WHile Jeſus ſpake vnto the people, behold, there came a certaine ruler and woꝛſhipped him, ſaying, My daughter is euen now deceaſed, but come and lay thine hand vpon her, and ſhe ſhall liue. And Jeſus aroſe and followed him, and ſo did his diſciples. And behold, a woman which was diſeaſed with an iſſue of blood twelue yeeres, came behind him, & touched the hemme of his veſture. Foꝛ ſhe ſaid within her ſelfe, If I may touch but euen his veſture onely, I ſhall be ſafe. But Jeſus turned him about, and when hee ſaw her, hee ſaid, Daughter, be of good comfoꝛt, thy faith hath made thee ſafe. And the woman was made whole euen the ſame time. And when Jeſus came into the rulers houſe, and ſaw the minſtrels and people making a noiſe, he ſaid vnto them, Get you hence, foꝛ the maide is not dead, but ſleepeth. And they laughed him to ſcoꝛne. But when the people were put foꝛth, he went in, and tooke her by the hand, and ſaid, Damoſell, ariſe. And the Damoſell aroſe. And this noyſe was abꝛoad in all that land. Mat. 9. 18.

¶ The xxv. Sunday after Trinitie.

The Collect.

STirre vp, we beſeech thee, O Lord, the willes of thy faithfull people, that they plenteouſly bringing foꝛth the fruit of good woꝛkes, may of thee be plenteouſly rewarded, thꝛough Jeſus Chꝛiſt our Lord. Amen.

The

The xxv. Sunday after Trinitie.

The Epistle.

Iere. 23.5. BEhold, the time commeth, saith the Lord, that I will raise vp the righteous Branch of Dauid, which King shall beare rule, and hee shall prosper with wisedome, and shall set vp equitie and righteousnesse againe in earth. In his time shall Juda be saued, and Israel shall dwell without feare. And this is the Name that they shall call him, euen, The Lord our Righteousnesse. And therefore behold, the time commeth, saith the Lord, that it shall be no more said, The Lord liueth, which brought the children of Israel out of the land of Egypt: but, the Lord liueth, which brought forth and led the seede of the house of Israel out of the North land, and from all countreys where I haue scattered them, and they shall dwell in their owne land againe.

The Gospel.

Iohn 6.5. WHen Jesus lift vp his eyes, and saw a great company come vnto him, hee sayth vnto Philip, whence shall we buy bread, that these may eate? This he said to proue him, for he himselfe knew what he would doe. Philip answered him, Two hundreth penyworth of bread are not sufficient for them, that euery man may take a little. One of his Disciples (Andrew Simon Peters brother) sayd vnto him, There is a lad here, which hath fiue barley loaues and two fishes, but what are they among so many? And Jesus said, Make the people sit downe. There was much grasse in the place. So the men sate downe, in number about fiue thousand. And Jesus tooke the bread, and when hee had giuen thankes, hee gaue to his disciples, and the disciples to them that were set downe, and likewise of the fishes as much as they would. When they had eaten ynough, hee sayth vnto his Disciples, Gather vp the broken meate which remaineth, that nothing bee lost. And they gathered it together, and filled twelue baskets with the broken meate of the fiue barley loaues. Which broken meats remained vnto them that had eaten. Then those men (when they had seene the miracle that

Jesus

¶Saint Andrewes day.

Jesus did) sayd, This is of a trueth the same Prophet that should come into the world.

If there be any moe Sundayes before Aduent Sunday, to supply the same, shall be taken the seruice of some of those Sundayes that were omitted betweene the Epiphany and Septuagesima.

¶S. Andrewes day.

The Collect.

ALmighty God, which didst giue such grace vnto thy holy Apostle Saint Andrew, that hee readily obeyed the calling of thy Sonne Jesus Christ, and followed him without delay: grant vnto vs all, that wee being called by thy holy word, may forthwith giue ouer our selues obediently to fulfill thy holy Commandements, through the same Jesus Christ our Lord.

¶The Epistle.

IF thou acknowledge with thy mouth that Jesus is the Lord, and beleeue in thy heart that God raised him vp from death, thou shalt be safe. Rom.10. 9. **For to beleeue with the heart iustifieth, and to knowledge with the mouth, maketh a man safe. For the Scripture saith, Whosoeuer beleeueth on him, shall not be confounded. There is no difference betweene the Iewe & the Gentile: For one is Lord of all, which is rich vnto all that call vpon him. For Whosoeuer doth call on the Name of the Lord, shal be safe. How then shal they call on him, on whom they haue not beleeued: How shall they beleeue on him, of whom they haue not heard: How shall they heare without a Preacher: And how shall they preach without they be sent: As it is written, How beautifull are the feete of them which bring tidings of peace, and bring tidings of good things: But they haue not all obeyed to the Gospel. For Esay sayeth, Lord, who hath beleeued our sayings: So then, faith commeth by hearing, and hearing commeth by the word of God. But I aske, haue they not heard: No doubt their sound went out into all landes, and their wordes into the endes of the world. But I demaund**

whether

whether Israel did know or no: First Moses saith, I will prouoke you to enuie by them that are no people, by a foolish nation I will anger you. Esay after that is bold, and saith, I am found of them that sought me not, I am manifest vnto them that asked not after me. But against Israel hee saith, All day long haue I stretched forth my hands vnto a people that beleeueth not, but speaketh against me.

The Gospel.

Matt.4.18 AS Jesus walked by the sea of Galile, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) and he saith vnto them, Follow me, and I wil make you to become fishers of men. And they straightway left their nets, and followed him. And when he was gone forth from thence, he saw other two brethren, James the sonne of Zebedee, and John his brother, in the ship with Zebedee their father, mending their nets: and he called them. And they immediatly left the shippe and their father, and followed him.

¶S. Thomas the Apostle.

The Collect.

ALmighty and euerliuing God, which for the more confirmation of the faith, didst suffer thy holy Apostle Thomas to be doubtfull in thy Sonnes resurrection: Grant vs so perfectly, and without all doubt to beleeue in thy Sonne Jesus Christ, that our faith in thy sight neuer be reproued. Heare vs, O Lord, through the same Jesus Christ, to whom with thee and the holy Ghost, be all honour, &c.

The Epistle.

Eph.2.19. NOw are ye not strangers, nor forreiners, but citizens with the saints, & of the houshold of God, and are built vpon the foundation of the Apostles and Prophets, Jesus Christ himselfe being the head corner stone: in whom what building soeuer

ſoeuer is coupled together, it groweth vnto an holy Temple of the Lord, in whom ye alſo are built together, to be an habitation of God through the holy Ghoſt.

The Goſpel.

THomas one of the twelue, which is called Didymus, was not with them when Jeſus came. The other diſciples therefore ſaid vnto him, We haue ſeene the Lord. But hee ſaid vnto them, Except I ſee in his hands the print of the nayles, and put my finger into the print of the nailes, and thruſt my hand into his ſide, I will not beleeue. And after eight dayes, againe his diſciples were within, and Thomas with them. Then came Jeſus when the doores were ſhut, and ſtood in the middeſt, and ſaid, Peace be vnto you. And after that, he ſaid to Thomas, Bring thy finger hither, and ſee my hands, and reach hither thy hand, and thruſt it into my ſide, and be not faithleſſe, but beleeuing. Thomas anſwered, and ſaid vnto him, My Lord, and my God. Jeſus ſaid vnto him, Thomas, becauſe thou haſt ſeene me, thou haſt beleeued. Bleſſed are they that haue not ſeene, and yet haue beleeued. And many other ſignes truely did Jeſus in the preſence of his Diſciples, which are not written in this Booke. Theſe are written, that yee might beleeue, that Jeſus Chriſt is the Sonne of God, and that (in beleeuing) yee might haue life through his Name. Ioh.20.24

¶ The conuerſion of S. Paul.

The Collect.

GOd which haſt taught all the world, through the preaching of thy bleſſed Apoſtle Saint Paul, grant wee beſeech thee, that wee which haue his wonderfull converſion in remembrance, may follow and fulfill the holy doctrine that hee taught, through Jeſus Chriſt our Lord.

The

The conuersion of S. Paul.

The Epistle.

Act. 9.1. AND Saul yet breathing out threatnings and slaughter against the Disciples of the Lord, went vnto the hie Priest, and desired of him letters to carry to Damasco, to the Synagogues, that if hee found any of this way (were they men or women) hee might bring them bound to Ierusalem. And when he iourneyed, it fortuned that as hee was come nigh to Damasco, suddenly there shined round about him a light from heauen, and he fel to the earth, and heard a voice saying to him, Saul, Saul, why persecutest thou me? And he said, What art thou Lord? And the Lord said, I am Iesus whom thou persecutest. It is hard for thee to kick against the pricke. And he both trembling and astonied, said, Lord, what wilt thou haue me to doe? And the Lord said vnto him, Arise and get into the city, and it shall be tolde thee what thou must doe. The men which iourneyed with him, stood amazed, hearing a voice, but seeing no man. And Saul arose from the earth, and when hee opened his eyes he saw no man: but they led him by the hand, & brought him into Damasco. And hee was three dayes without sight, and neither did eat nor drinke. And there was a certaine disciple at Damasco named Ananias: & to him said the Lord in a vision, Ananias. And he said, Behold, I am here Lord. And the Lord said vnto him, Arise, and goe into the street which is called Straight, and seeke in the house of Iudas, after one called Saul of Tharsus. For behold, he prayeth, & hath seene in a vision a man named Ananias, comming in vnto him, and putting his hands on him, that hee might receiue his sight. Then Ananias answered, Lord, I haue heard by many of this man, how much euill he hath done to thy saints at Ierusalem. And here he hath authority of the hie Priests, to bind all that call on thy Name. The Lord said vnto him, Go thy way, for he is a chosen vessel vnto me, to beare my Name before the Gentiles, and Kings, and the children of Israel. For I will shew him how great things hee must suffer for my Names sake. And Ananias went his way, and entred into the house, and put his hands on him, and said, Brother Saul, the Lord

that

that appeared vnto thee in the way as thou cameſt, hath ſent me, that thou mightest receiue thy ſight, and be filled with the holy Ghoſt. And immediatly there fell from his eyes as it had beene ſcales, and hee receiued ſight, and aroſe, and was baptized, and receiued meate, and was comforted. Then was Saul certaine dayes with the diſciples which were at Damaſco. And ſtraightway hee preached Chriſt in the Synagogues, how that hee was the Sonne of God. But all that heard him, were amazed, and ſaid, Is not this he that ſpoyled them which called on this Name in Hieruſalem, and came hither for that intent, that hee might bring them bound vnto the high Prieſts? But Saul increaſed the more in ſtrength, and confounded the Iewes which dwelt at Damaſco, affirming that this was very Chriſt.

The Goſpel.

PEter anſwered and ſaid vnto Jeſus, Behold, wee haue forſaken all and followed thee, what ſhall we haue therefore? Jeſus ſaid vnto them, Verily I ſay vnto you, that when the Sonne of man ſhall ſit on the ſeate of his Maieſtie, ye that haue followed me in the regeneration, ſhall ſit alſo vpon twelue Seats, and iudge the twelue tribes of Iſrael. And euery one that forſaketh houſe, or brethren, or ſiſters, or father, or mother, or wife, or children, or lands for my Names ſake, ſhall receiue an hundreth fold more, and ſhall inherit euerlaſting life. But many that are firſt, ſhall be laſt, and the laſt ſhall be firſt. Matt. 19. 27.

¶ The Purification of Saint Mary the Virgine.

The Collect.

ALmighty and euerliuing God, we humbly beſeech thy Maieſty, that as thy onely begotten Sonne was this day preſented in the Temple in ſubſtance of our fleſh: ſo grant that we may be preſented vnto thee with pure & cleare minds, by Jeſus Chriſt our Lord.

The

S. Matthias day.

The Epistle.

The same that is appointed for the Sunday.

The Gospel.

Luk. 2. 22. WHen the time of their purification (after the Law of Moses) was come, they brought him to Hierusalem, to present him to the Lord, (as it is written in the Law of the LORD: every man childe that first openeth the matrix, shalbe called holy to the Lord) and to offer (as it is sayde in the Law of the Lord,) a paire of Turtle doues, or two young pigeons. And behold, there was a man in Jerusalem, whose name was Simeon, and the same man was iust and godly, and looked for the consolation of Israel, and the holy Ghost was in him. And an answere had he receiued of the holy Ghost, that he should not see death, except he first saw the Lord Christ. And he came by inspiration into the Temple.

¶ Saint Matthias day.

The Collect.

ALmightie God, whiche in the place of the traitour Judas, diddest chuse thy faithfull seruaunt Matthias to be of the number of the twelue Apostles: graunt that thy Church being alway preserued from false Apostles, may be ordered and guided by faithfull and true Pastours, through Jesus Christ our Lord.

The Epistle.

Act. 1. 15. IN those dayes Peter stood vp in the middes of the Disciples, and said, (The number of names that were together, were about an hundred and twentie.) Ye men and brethren, this Scripture must needs haue bene fulfilled, which the holy Ghost, through the mouth of Dauid, spake before of Judas, which was guide to them that toke Jesus. For he

was

was numbred with vs, and had obtained fellowship in this ministration. And the same hath now possessed a platte of ground with the reward of iniquitie, and when he was hanged, burst asunder in the middes, and all his bowels gushed out. And it was knowen vnto all the inhabiters of Hierusalem, insomuch that the same field is called in their mother tongue, Acheldama, that is to say, the bloodie field. For it is written in the booke of Psalmes, His habitation be voide, and no man bé dwelling therein, and his bishopricke let another take. Wherefore of these men which haue companied with vs (all the time that the Lord Jesus had his conuersation among vs, beginning at the baptisme of Iohn, vnto that same day that hee was taken vp from vs) must one be ordained to be a witnesse with vs of his resurrection. And they appointed two: Joseph which was called Barsabas (whose surname was Justus) & Matthias. And when they prayed, they said, Thou Lord which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take the roume of this ministration and Apostleship, from which Judas by transgression fell, that he might goe into his owne place. And they gaue forth their lots, and the lot fell on Matthias, and he was counted with the eleuen Apostles.

The Gospel.

IN that time Jesus answered and said, Mat.11. 25.
I thanke thee, O Father, Lord of heauen & earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes: Verily Father, euen so was it thy good pleasure. All things are giuen vnto me of my Father: and no man knoweth the Sonne but the Father, neither knoweth any man the Father, saue the Sonne, and he to whomsoeuer the Sonne will open him. Come vnto me, all ye that labour, and are laden, and I will ease you. Take my yoke vpon you, and learne of me, for I am meeke and lowly in heart, and yee shall finde rest vnto your soules: for my yoke is easie, and my burden is light.

Annunciation of the Virgin Mary.

The Collect.

WEe beseech thee, Lord, powre thy grace into our hearts, that as we haue knowen Christ thy Sons incarnation by the message of an Angel: so by his crosse and passion wee may be brought vnto the glory of his resurrection, through the same Christ our Lord.

The Epistle.

Esa.7.10. MOreouer spake once againe to Ahaz, saying, Require a token of the Lord thy God, whether it be toward the depth beneath, or toward the height aboue. Then said Ahaz, I will require none, neither will I tempt the Lord. And he said, Hearken to, yee of the house of Dauid: Is it not enough for you that ye be grieuous vnto men, but yee must grieue my God also? And therefore the Lord shall giue you a token: Behold, a Virgin shall conceiue and beare a sonne, and thou his mother shalt call his name Emmanuel. Butter and hony shall he eat, that he may know to refuse the euill and chuse the good.

The Gospel.

Luke 1.26 AND in the sixt moneth the Angel Gabriel was sent from God vnto a city of Galilee named Nazareth, to a Virgine spoused to a man, whose name was Joseph, of the house of Dauid, and the Virgins name was Mary. And the Angel went in vnto her, and said, Haile full of grace, the Lord is with thee, blessed art thou among women. When shee saw him, she was abashed at his saying, and cast in her minde what manner of salutation that should be. And the Angel said vnto her, Feare not Mary, for thou hast found grace with God: Behold, thou shalt conceiue in thy wombe, and beare a sonne, and shalt call his name Jesus. He shalbe great, and shall be called the sonne

of the highest. And the Lord God shall giue vnto him the seat of his father Dauid, and he shall reigne ouer the house of Iacob for euer, and of his kingdome there shall bee none ende. Then said Mary to the Angel, How shall this be, seeing I know not a man? And the Angel answered, and said vnto her, The holy Ghost shall come vpon thee, and the power of the highest shall ouershadow thee. Therefore also that holy thing which shall be borne, shall be called the Sonne of God. And behold, thy cousin Elizabeth, sheer hath also conceiued a sonne in her age, and this is the sixt moneth, which was called barren: for with God nothing shall bee vnpossible. And Mary said, Behold the handmaid of the Lord, be it vnto mee according to thy word. And the Angel departed from her.

¶Saint Markes day.

The Collect.

ALmightie GOD, which hast instructed thy holy Church with the heauenly doctrine of thy Euangelist S. Marke, giue vs grace that wee be not like children, caried away with euery blast of vaine doctrine: but fermely to be established in the trueth of thy holy Gospel, through Iesus Christ our Lord.

The Epistle.

VNto euery one of vs is giuen grace, according to the measure of the gift of Christ. wherefore hee saith, when hee went vp on high, he led captiuitie captiue, and gaue gifts vnto men. That hee ascended, what meaneth it, but that hee also descended first into the lower parts of the earth? Hee that descended, is euen the same also that ascended vp aboue all heauens, to fulfill all things. And the very same made some Apostles, some prophets, some Euangelists, some Shepheards, and teachers, to the edifying of the Saints, to the worke and administration, euen to the edifying of the body of Christ, till wee all come to the vnitie of the faith, and knowledge of the Sonne of God, vnto a perfect man, vnto the measure of Eph. 4. 7.

Saint Markes day.

the full perfect age of Christ: that wee henceforth should be no more children, wauering and caried about with euery winde of doctrine, by the wilinesse of men, through craftines, whereby they lay in waite for vs to deceiue vs. But let vs follow the trueth in loue, and in all things grow in him which is the head, euen Christ: in whom if all the body be coupled and knit together throughout euery ioynt, wherewith one ministreth to another (according to the operation, as euery part hath his measure) he increaseth the body vnto the edifying of it selfe through loue.

The Gospel.

Ioh. 15. 1.

I Am the true Vine, and my Father is an husbandman. Euery branch that beareth not fruit in me, hee will take away: and euery branch that beareth fruit, will hee purge, that it may bring forth more fruit. Now are yee cleane through the word which I haue spoken vnto you. Bide in me, and I in you. As the branch cannot beare fruit of it selfe, except it abide in the Vine: no more can ye, except ye abide in me. I am the Vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit. For without me can yee doe nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they burne. If yee abide in me, and my words abide in you, aske what ye will, and it shall be done for you. Herein is my Father glorified, that ye beare much fruit, and become my disciples. As the Father hath loued me, euen so also haue I loued you: continue you in my loue. If yee keepe my Commandements, yee shall abide in my loue, euen as I haue kept my Fathers commandements, and abide in his loue. These things haue I spoken vnto you, that my ioy might remaine in you, and that your ioy might be full.

[Saint

S. Philip and Iames day.

The Collect.

ALmighty God, whom truely to know is euer-
lasting life: graunt vs perfectly to know thy Sonne
Iesus Christ to bee the way, the Truth, and the
Life, as thou hast taught S. Philip and other the
Apostles, through Iesus Christ our Lord.

The Epistle.

IAmes the seruant of God, and of the Lord Iesus Christ, sendeth greeting to the twelue Tribes which are scattered abroad. My brethren, count it for an exceeding ioy, when ye fall into diuers temptations: knowing this, that the trying of your faith gendereth patience, and let patience haue her perfect worke, that ye may be perfect and sound, lacking nothing. If any of you lacke wisedome, let him aske of him that giueth it, euen God, which giueth to all men indifferently, and casteth no man in the teeth, and it shall be giuen him. But let him aske in faith, and wauer not. For hee that doubteth, is like a waue of the Sea which is tost of the windes, and caried with violence: neither let that man thinke, that hee shall receiue any thing of the Lord. A wauering minded man is vnstable in all his wayes. Let the brother which is of low degree, reioyce when hee is exalted. Againe, let him that is rich, reioyce when hee is made low: For euen as the flowre of the grasse shall hee passe away. For as the Sunne riseth with heate, and the grasse withereth, and his flowre falleth away, and the beautie of the fashion of it perisheth: euen so shal the rich man perish in his wayes. Happy is the man that endureth temptation: for when hee is tryed, hee shall receiue the Crowne of life, which the Lord hath promised to them that loue him.

Iam. 1. 1.

S. Philip and Iames day.

The Gospel.

Ioh. 14.1. AND Jesus said vnto his Disciples, Let not your hearts be troubled. Ye beleeue in God, beleeue also in me. In my Fathers house are many mansions. If it were not so, I would haue tolde you. I goe to prepare a place for you: And if I goe to prepare a place for you, I will come againe and receiue you, euen vnto my selfe, that where I am, there may ye be also. And whither I goe, yee know, and the way ye know. Thomas saith vnto him, Lord, wee know not whither thou goest, and how is it possible for vs to know the way? Jesus saith vnto him, I am the Way, and the Trueth, and the Life. No man commeth to the Father but by me. If ye had known me, ye had known my Father also: And now ye know him, and haue seene him. Philip saith vnto him, Lord, shew vs the Father, and it sufficeth vs. Jesus saith vnto him, Haue I beene so long time with you, and yet hast thou not known me, Philip? He that hath seene me, hath seene my Father: and how sayest thou then, Shew vs the Father? Beleeuest not thou, that I am in the Father, and the Father in me? The words that I speake vnto you, I speake not of my selfe: but the Father that dwelleth in me, is hee that doeth the workes. Beleeue me that I am in the Father, & the Father in me: or else beleeue me for the works sake. Verily, verily I say vnto you, He that beleeueth on me, the workes that I doe, the same shall hee doe also: and greater workes then these shall he doe, because I goe vnto my Father. And whatsoeuer ye aske in my Name, that will I doe, that the Father may be glorified by the Sonne. If yee shall aske any thing in my Name, I will doe it.

¶ S. Barnabe Apostle.

The Collect.

LOrd Almightie, which hast endued thy holy Apostle Barnabas with singular giftes of the holy Ghost: let vs not be destitute of thy manifolde gifts, nor yet of grace, to vse them alway to thy honour

honour and glory, through Jesus Christ our Lord.

The Epistle.

TIdings of these things came vnto the eares of the Congregation which was in Hierusalem. And they sent foorth Barnabas, that he should goe vnto Antioch. Which when hee came, and had seene the grace of God, was glad, and exhorted them all, that with purpose of heart they would continually cleaue vnto the Lord. For hee was a good man, and full of the holy Ghost, and of faith, and much people was added vnto the Lord. Then departed Barnabas to Tarsus to seeke Saul: and when he had found him, hee brought him vnto Antioch. And it chanced that a whole yeere they had their conuersation with the Congregation there, and they taught much people, insomuch that the Disciples of Antioch were the first that were called Christen. In those dayes came Prophets from the citie of Hierusalem vnto Antioch. And there stood vp one of them, named Agabus, and signified by the Spirit, that there should be great dearth throughout all the world: which came to passe in the Emperour Claudius dayes. Then the Disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. Act. 11. 22

The Gospel.

THis is my commandement, that ye loue together as I haue loued you. Greater loue hath no man then this, that a man bestow his life for his friends. Yee are my friends, if yee doe whatsoeuer I command you. Henceforth call I not you seruants: for the seruant knoweth not what his Lord doth: but you haue I called friends, for all things that I haue heard of my Father. I haue opened vnto you. Ye haue not chosen me, but I haue chosen you, and ordained you to go Ioh. 15. 12

and bring foorth fruit, and that your fruit ſhould remaine, that whatſoeuer ye aſke of the Father in my Name hee may giue it you.

¶S. Iohn Baptiſt.

The Collect.

ALmighty God, by whoſe prouidence thy ſeruant Iohn Baptiſt was wonderfully borne, and ſent to prepare the way of thy Sonne our Sauiour by preaching of penance: make vs ſo to follow his doctrine and holy life, that wee may truely repent, according to his preaching, and after his example conſtantly ſpeake the trueth, boldly rebuke vice, and patiently ſuffer for the trueths ſake, through Ieſus Chriſt our Lord.

The Epiſtle.

Eſa. 40. 1. BEe of good cheere my people. O ye Prophets, comfort my people, ſaith your God, comfort Ieruſalem at the heart, and tell her that her trauaile is at an end, that her offence is pardoned, that ſhee hath receiued of the Lords hand ſufficient correction for all her ſinnes. A voice cried in the wilderneſſe, Prepare the way of the Lord in the wilderneſſe, make ſtraight the path of our God in the deſart. Let all valleys be exalted, and euery mountaine and hill be laid low. What ſo is crooked, let it be made ſtraight, and let the rough be made plaine fields. For the glory of the Lord ſhall appeare, and all fleſh ſhall at once ſee it. For why, the mouth of the Lord hath ſpoken it. The ſame voice ſpake, Now cry. And the Prophet anſwered, What ſhal I cry: That all fleſh is graſſe, and that all the goodlineſſe thereof is as the floure of the field. The graſſe is withered, the floure falleth away. Euen ſo is the people as graſſe, when the breath of the Lord bloweth vpon them. Neuertheleſſe, whether the graſſe wither, or that the flowre fade away, yet the word of our God endureth for euer. Goe vp vnto the high hill (O Sion) thou that bringeſt good tidings, lift vp thy voice with power, O thou preacher Hieruſalem: lift it vp without feare, and ſay

say vnto the cities of Juda, Behold your God, behold, the Lord God shall come with power, and beare rule with his arme. Behold, hee bringeth his treasure with him, and his workes goe before him. He shall feede his flocke like an herdman: he shall gather the Lambes together with his arme, and cary them in his bosome, and shall kindly intreat those that beare yong.

The Gospel.

ELizabeths time came that shee should be delivered, & she brought forth a sonne. And her neighbors and her cousins heard say how the Lord had shewed great mercy upon her, & reioyced with her. And it fortuned, that in the eight day they came to circumcise the childe, and called his Name Zachary, after the name of his father. And his mother answered and said, Not so, but his name shalbe called John. And they said vnto her, There is none of thy kinred that is named with this name. And they made signes to his father, how he would haue him called. And he asked for writing tables, and wrote, saying, His name is John. And they marvelled all. And his mouth was opened immediatly and his tongue also, & he spake and praised God. And feare came on all them that dwelt nigh vnto him. And all these sayings were noised abroad throughout the high country of Jurie, and they that heard them, laide them up in their hearts, saying, What maner of child shall this be? And the hand of the Lord was with him. And his father Zacharias was filled with the holy Ghost, & prophesied, saying, Praised be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up a horne of saluation vnto vs in the house of his seruant Dauid, euen as he promised by the mouth of his holy Prophets, which were since the world began. That we should be saued from our enemies and from the hand of all that hate vs: That hee would deale mercifully with our fathers, and remember his holy Couenant:

Luke 1.57

that hee would performe the othe which hee ſware to our father Abrahan for to giue vs, That we being deliuered out of the hands of our enemies might ſerue him without feare all the dayes of our life, in ſuch holineſſe and righteouſneſſe, as are acceptable for him. And thou childe ſhalt be called the Prophet of the Higheſt: for thou ſhalt go before the face of the Lord to prepare his wayes. To giue knowledge of ſalnation vnto his people, for remiſſion of ſinnes, through the tender mercy of our God, whereby the day ſpring from on high hath viſited vs. To giue light to them that ſit in darkeneſſe, and in the ſhadow of death, and to guide our feete into the way of peace. And the childe grew, and waxed ſtrong in ſpirit, and was in wildernes, till the day came when hee ſhould ſhew himſelfe vnto the Iſraelites.

¶ Saint Peters day.

The Collect.

ALmighty God, which by thy Sonne Jeſus Chriſt haſt giuen to thy Apoſtle S. Peter many excellent gifts, and commandedſt him earneſtly to feede thy flocke: make we beſeech thee all Biſhops and Paſtours diligently to preach thy holy Word, and the people obediently to follow the ſame, that they may receiue the crowne of euerlaſting glory, through Jeſus Chriſt our Lord.

The Epiſtle.

Act. 12, 1. AT the ſame time, Herode the King ſtretched forth his hands to vexe certaine of the Congregation, and hee killed James the brother of John with the ſword. And becauſe he ſaw it pleaſed the Jewes, hee proceeded further, and tooke Peter alſo. Then were the dayes of ſweet bread. And when he had caught him he put him in priſon alſo, and deliuered him to foure quaternions of ſouldiers to be kept, intending after Eaſter to bring him forth to the people. And Peter was kept in priſon, but prayer was made without ceaſing of the congregation vnto God for him. And when Herod would haue brought him out vnto the people, the ſame night ſlept Peter betweene two ſouldiers, bound

bound with two chaines, and the keepers before the doore kept the prison. And behold, the Angel of the Lord was there present, and a light shined in the habitation, and he smote Peter on the side, and stirred him vp, saying, Arise vp quickly. And his chaines fell from his hands. And the Angel said vnto him, Gird thy selfe, and binde on thy sandales. And so he did. And he saith vnto him, Cast thy garment about thee, and follow me. And he came out and followed him, and wist not that it was trueth which was done by the Angel, but thought he had seene a vision. When they were past the first and second watch, they came vnto the yron gate that leadeth vnto the citie, which opened to them by the owne accord: and they went out, and passed thorow one streete, and forthwith the Angel departed from him. And when Peter was come to himselfe, he said, Now I know of a surety, that the Lord hath sent his Angel, and hath deliuered me out of the hand of Herode, and from all the waiting of the people of the Jewes.

The Gospel.

When Jesus came into the coasts of the city, which is called Cesarea Philippi, he asked his disciples, saying, Whom doe men say that I the Sonne of man am? They sayde, Some say that thou art Iohn Baptist, some Elias, some Jeremias, or one of the Prophets. Hee sayth vnto them, But whom say ye that I am? Simon Peter answered, and said, Thou art Christ the Sonne of the liuing God. And Jesus answered and said vnto him, Happy art thou Simon the sonne of Jonas: for flesh and blood hath not opened that vnto thee, but my father which is in heauen. And I say vnto thee, that thou art Peter, and vpon this rocke will I build my Congregation, and the gates of hell shall not prevaile against it. And I will giue vnto thee the keyes of the kingdome of heauen: And whatsoeuer thou bindest in earth, shall be bound in heauen: and whatsoeuer thou loosest in earth, shalbe loosed in heauen. Mat. 16. 13.

The

S. Iames the Apostle.

The Collect.

ALmighty Merciefull God, that as thine holy Apostle James, leauing his Father and all that he had without delay was obedient vnto the calling of thy Sonne Iesus Christ, and followed him: So bee forsaking all worldly and carnall affections, may we euermore be ready to follow thy Commandements, through Iesus Christ our Lord.

The Epistle.

Act. 11. 27 IN those dayes came Prophets from the City of Ierusalem vnto Antioch. And there stood vp one of them named Agabus, and signified by the Spirit, that there should bee great dearth throughout all the world, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man according to his ability, purposed to send succour vnto the brethren which dwelt in Iurie: which thing they also did, and sent it to the Elders by the hands of Barnabas and Saul. At the same time Herode the King stretched forth his hands to vexe certaine of the Congregation. And he killed Iames the brother of Iohn with the sword: and because he saw it pleased the Iewes, hee proceeded further, and tooke Peter also.

The Gospel.

Mat. 20. 20. THen came to him the mother of Zebedees children, with her sonnes, worshipping him, and desiring a certaine thing of him. And he said vnto her, What wilt thou? She said vnto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left in thy Kingdome. But Iesus answered, and said, Ye wote not what ye aske. Are ye able to drinke of the cup that I shall drinke of? and to be baptized with the baptisme that I am baptized with? They said vnto him, Wee are. Hee said vnto them, Yee shall drinke indeede of my cup, and be baptized with the baptisme that I am baptized with:

but

but to sit on my right hand and on my left, is not mine to giue, but it shall chance vnto them that it is prepared for of my Father. And when the ten heard this, they disdained at the two brethren. But Iesus called them vnto him, and sayde, Yee know that the princes of the nations haue dominion ouer them, and they that are great men, exercise authoritie vpon them. It shall not be so among you. But whosoeuer will be great among you, let him be your minister, and whosoeuer will be chiefe among you, let him be your seruant: Euen as the Sonne of man came not to be ministred vnto, but to minister, and to giue his life a redemption for many.

¶ Saint Bartholomew Apostle.

The Collect.

ALmighty and euerlasting God, which hast giuen grace to thine Apostle Bartholomew, truely to beleeue and to preach thy Word: grant, we beseech thee, vnto thy Church, both to loue that hee beleeued, and to preach that he taught, through Christ our Lord.

The Epistle.

BY the hands of the Apostles were many signes and wonders shewed among the people: and they were all together with one accord in Salomons porch. And of other durst no man ioyne himselfe to them: neuertheless, the people magnified them. The number of them that beleeued in the Lord, both of men and women, grew more and more, in so much that they brought the sicke into the streets, and laid them on beds and couches, that at the least way the shadow of Peter when he came by, might shadow some of them. There came also a multitude out of the cities round about, vnto Ierusalem, bringing sicke folkes, and them that were vexed with vncleane spirits: And they were healed euery one. Act. 5.12.

The

S. Matthew Apostle.

The Gospel.

Luke 22. 24.

AND there was a strife among them, which of them should seeme to be the greatest. And hee sayd vnto them, The kings of the Nations reigne ouer them, and they that haue authoritie vpon them, are called gracious Lords: but ye shall not so be. But he that is greatest among you, shall be as the yonger, and hee that is chiefe, shall be as he that doeth minister. For whether is greater, he that sitteth at meate, or he that serueth? Is not he that sitteth at meate? But I am among you as one that ministreth. Yee are they which haue bidden with me in my temptations. And I appoint vnto you a kingdome, as my Father hath appointed vnto me, that yee may eate and drinke at my table in my kingdome, and sit on seats iudging the twelue tribes of Israel.

¶ S. Matthew Apostle.

The Collect.

ALmighty God, which by thy blessed Sonne didst call Matthew from the receit of custome, to be an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said Sonne Jesus Christ, who liueth and reigneth, &c.

The Epistle.

2. Cor. 4. 1

SEeing that we haue such an office, euen as God hath had mercy on vs, we goe not out of kinde, but haue cast from vs the cloakes of dishonestie, and walke not in craftinesse, neither handle wee the word of God deceitfully, but open the truth, and report our selues to euery mans conscience in the sight of God. If our Gospel be hid, it is hid among them that are lost, in whom the God of this world hath blinded the vnder-standings of them which beleeue not, lest the light of the Gospel of the glory of Christ (which) is the image of God) should shine vnto them. For we preach not our selues,

but

but Jesus Christ to be the Lord and our selues your seruants for Jesus sake. For it is God that commandeth the light to shine out of darkenesse, which hath shined in our hearts, for to giue the light of the knowledge of the glory of God, in the face of Jesus Christ.

The Gospel.

AND as Jesus passed forth from thence, he saw a man (named Matthew) sitting at the receit of custome: and he said vnto him, Follow me. And he arose and followed him. And it came to passe, as Jesus sate at meat in his house, behold, many Publicanes also and sinners that came, sate downe with Jesus and his disciples. And when the Pharises saw it, they said vnto his disciples, Why eateth your Master with Publicanes and sinners? But when Jesus heard that, he said vnto them, They that be strong, need not the Physician, but they that are sicke. Goe ye rather and learne what that meaneth: I will haue mercy, and not sacrifice. For I am not come to call the righteous, but sinners to repentance. Mat. 9. 9.

S.Michael and all Angels.

The Collect.

EVerlasting God, which hast ordained and constituted the seruices of all Angels and men in a wonderfull order: mercifully grant that they which alway doe thee seruice in heauen, may by thy appointment succor and defend vs in earth; through Jesus Christ our Lord.

The Epistle.

THere was a great battel in heauen: Michael and his Angels fought with the Dragon, and the Dragon fought with his Angels, and preuailed not, neither was their place found any more in heauen. And the great dragon that old serpent, called Apoc. 12. 7.

called the deuill and Satanas, was cast out, which deceiueth all the world. And he was cast into the earth, and his Angels were cast out also with him. And I heard a loude voice, saying. In heauen is now made saluation and strength, and the kingdome of our God, and the power of his Christ. For the accuser of our brethren is cast downe, which accused them before God day and night. And they ouercame him by the blood of the Lambe, and by the word of their testimonie, and they loued not their liues vnto the death. Therfore reioyce ye heauens, and ye that dwell in them. Woe vnto the inhabiters of the earth, and of the sea, for the deuil is come downe vnto you, which hath great wrath, because hee knoweth that hee hath but a short time.

The Gospel.

Mat. 18. 1.



At the same time came the disciples vnto Jesus, saying, Who is the greatest in the kingdom of heauen: Jesus called a child vnto him, and set him in the middest of them, and said, Verily I say vnto you, Except ye turne and become as children, ye shal not enter into the kingdome of heauen. Whosoeuer therefore humbleth himselfe as this childe, that same is the greatest in the kingdome of heauen. And whosoeuer receiueth such a childe in my Name, receiueth mee. But who so doeth offend one of these little ones which beleeue in me, it were better for him that a milstone were hanged about his necke, & that he were drowned in the depth of the sea. Woe vnto the world because of offences. Necessary it is that offences come: but woe vnto the man by whom the offence cõmeth. Wherfore, if thy hand or thy foot hinder thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather then thou shouldest (hauing two hands, or two feete) be cast into euerlasting fire. And if thine eye offend thee, plucke it out, and cast it from thee: It is better for thee to enter into life with one eye, rather then (hauing two eyes)

to

to be cast into hell fire. Take heede that ye despise not one of these little ones: For I say vnto you, that in heauen their Angels doe allwayes behold the face of my Father which is in heauen. Luke 10.

¶ S. Luke the Euangelist.

The Collect.

ALmighty God, which calledst Luke the Physician whose praise is in the Gospel, to be a Physician of the soule: it may please thee by the wholesome medicines of his doctrine to heale all the diseases of our soules, through thy sonne Jesus Christ our Lord.

The Epistle.

WAtch thou in all things, suffer afflictions, doe the worke thoroughly of an Euangelist, fulfill thine office vnto the vttermost. Be sober. For I am now ready to be offered, and the time of my departing is at hand. I haue fought a good fight, I haue fulfilled my course, I haue kept the faith. From henceforth there is laid vp for me a crowne of righteousnes, which the Lord that is a righteous Iudge shal giue me at that day, not to me onely, but to all them that loue his comming. Doe thy diligence that thou mayest come shortly vnto me. For Demas hath forsaken me, and loued this present world, and is departed vnto Thessalonica, Crescens is gone to Galatia, Titus to Dalmatia, onely Lucas is with me. Take Marke and bring him with thee, for he is profitable vnto me for the ministration. And Tychicus haue I sent vnto Ephesus. The cloake that I left at Troada with Carpus, when thou comest, bring with thee, and the bookes, but especially the parchments. Alexander the coppersmith did me much euil, the Lord reward him according to his workes: of whom be thou ware also, for he hath greatly withstood our words. 2. Tim. 4. 5

Simon and Iude Apostles.

The Gospel.

Luk. 10.1. THe Lord appointed other seuentie (and two) also, and sent them two and two before him into euery citie and place, whither he himselfe would come. Therefore hee said vnto them, The harvest is great, but the labourers are few. Pray yee therefore the Lord of the harvest to send forth labourers into his harvest. Go your waies, behold, I send you forth as Lambes among wolues. Beare no wallet, neither scrip, nor shoes, and salute no man by the way. Into whatsoeuer house yee enter, first say, Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall returne to you againe. And in the same house tary still, eating and drinking such as they giue: For the labourer is worthy of his reward.

¶ Simon and Iude Apostles.

The Collect.

ALmighty God, which hast builded thy Congregation vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the head corner stone: Grant vs so to be ioyned together in vnitie of spirit by their doctrine, that wee may be made an holy Temple acceptable to thee, through Iesus Christ our Lord.

The Epistle.

IVde the seruant of Iesus Christ the brother of Iames, to them which are called and sanctified in God the Father, and preserued in Iesus Christ: mercy vnto you, and peace, and loue be multiplied. Beloued, when I gaue all diligence to write vnto you of the common saluation it was needfull for me to write vnto you, to exhort you that ye should continually labour in the faith which was once giuen vnto the Saints. For there are certaine men godly men, craftily crept in, of which it was written afore

time

time bitrd such iudgement: They turne the grace of our God into wantonnesse, and deny God (which is the onely Lord: and our Lord Iesus Christ. My minde is therefore to put you in remembrance, forasmuch as ye once knew this, how that the Lord (after that hee had deliuered the people out of Egypt) destroyed them which after beleeued not. The angels also which kept not their first state, but left their owne habitation, hee hath reserued in euerlasting chaines vnder darkenesse, vnto the Iudgement of the great Day. Euen as Sodome and Gomorrhe, and the cities about them, which in like maner defiled themselues with fornication, and followed strange flesh, are set forth for an example, and suffer the paine of eternall fire. Likewise these being deceiued by dreames, defile the flesh, despise rulers, and speake euill of them that are in authoritie.

The Gospel.

THis commaund I you, that ye loue together. If the world hate you, ye know it hated me before it hated you. If ye were of the world, the world would loue his owne: howbeit, because yee are not of the world, but I haue chosen you out of the world, therefore the world hateth you. Remember the word that I said vnto you, The seruant is not greater then the Lord. If they haue persecuted me, they will also persecute you. If they haue kept my saying, they will keepe yours also. But all these things will they do vnto you for my Names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they should haue had no sinne: but now haue they nothing to cloke their sinne withall. He that hateth me, hateth my Father also. If I had not done among them the workes which none other man did, they should haue had no sinne: but now haue they both seene and hated, not onely me, but also my Father. But this happeneth, that the saying might be fulfilled that is written in their Law, They hated

Ioh. 15. 17.

me without a cause. But when the Comforter is come, whom I will send vnto you from the Father, euen the Spirit of Trueth (which proceedeth of the Father) he shall testifie of me. And yee shall beare witnesse also, because ye haue beene with me from the beginning.

¶ All Saints.

The Collect.

ALmighty God, which hast knit together thy elect in one Communion and fellowship, in the mysticall body of thy Sonne Christ our Lord: grant vs grace so to follow thy holy Saints in all vertuous and godly liuing, that wee may come to those vnspeakeable ioyes, which thou hast prepared for them that vnfainedly loue thee, through Jesus Christ our Lord. Amen.

The Epistle.

Apoc. 7. 2

BEhold, I John saw another Angel ascend from the rising of the Sunne, which had the Seale of the liuing God, and he cryed with a loud voice to the foure Angels, (to whom power was giuen to hurt the earth, and the sea) saying, Hurt not the earth, neither the sea, neither the trees, till we haue sealed the seruants of our God in their foreheads. And I heard the number of them which were sealed, and there were sealed a hundred and fortie and foure thousand of all the tribes of the children of Israel.

Of the tribe of Juda, were sealed twelue thousand.
Of the tribe of Reuben, were sealed twelue thousand.
Of the tribe of Gad, were sealed twelue thousand.
Of the tribe of Aser, were sealed twelue thousand.
Of the tribe of Nepthalim, were sealed twelue thousand.
Of the tribe of Manasses, were sealed twelue thousand.
Of the tribe of Simeon, were sealed twelue thousand.
Of the tribe of Leui, were sealed twelue thousand.
Of the tribe of Issachar, were sealed twelue thousand.
Of the tribe of Zabulon, were sealed twelue thousand.

Of

Of the tribe of Joseph, were sealed twelue thousand.
Of the tribe of Beniamin, were sealed twelue thousand.
After this I beheld, and loe, a great multitude (which no man can number) of all nations, and people, and tongues, stood before the Seat, and before the Lambe, clothed with long white garments, and palmes in their hands, and cryed with a loude voice, saying, Saluation be ascribed to him that sitteth vpon the Seat of our God, and vnto the Lambe. And all the Angels stood in the compasse of the Seate, and of the Elders and the foure beasts, and fell before the Seat on their faces, and worshipped God, saying, Amen: Blessing, and glory, and wisedome, and thankes, and honour, and power, and might, be vnto our God for euermore. Amen.

The Gospel.

IEsus seeing the people, went vp into a mountaine, and when hee was set, his Disciples came to him. And after that hee had opened his mouth, he taught them, saying, Blessed are the poore in spirit, for theirs is the kingdome of heauen. Blessed are they that mourne, for they shall receiue comfort. Blessed are the meeke, for they shall receiue the inheritance of the earth. Blessed are they which hunger and thirst after righteousnesse, for they shall be satisfied. Blessed are the mercifull, for they shall obtaine mercy. Blessed are the pure in heart, for they shall see God. Blessed are the peace-makers, for they shall be called the children of God. Blessed are they which suffer persecution for righteousnesse sake, for theirs is the kingdome of heauen. Blessed are ye when men reuile you, and persecute you, and shall falsly say all manner of euill saying against you for my sake, reioyce and be glad, for great is your reward in heauen. For so persecuted they the Prophets which were before you. Matt. 5. 1.

¶ The order for the administration of the Lords Supper or holy Communion:

SO many as intend to be partakers of the holy Communion, ſhall ſignifie their names to the Curate ouer night, or els in the morning afore the beginning of Morning prayer, or immediatly after.

And if any of thoſe be an open and notorious euill liuer, ſo that the Congregation by him is offended, or haue done any wrong to his neighbours by word or deed: the Curat hauing knowledge thereof, ſhall call him, and aduertiſe him, in any wiſe not to preſume to the Lords Table, vntill he haue openly declared himſelfe to haue truely repented and amended his former naughty life, that the Congregation may thereby be ſatisfied, which afore were offended, and that he haue recompenſed the parties whom he hath done wrong vnto, or at the leaſt declare himſelfe to be in full purpoſe ſo to doe, as ſoone as he conueniently may.

The ſame order ſhall the Curat vſe with thoſe betwixt whom he perceiueth malice and hatred to reigne, not ſuffering them to be partakers of the Lords Table, vntill he know them to be reconciled. And if one of the parties ſo at variance, be content to forgiue from the bottome of his heart all that the other hath treſpaſſed againſt him, and to make amends for that he himſelfe hath offended, and the other party will not be perſwaded to a godly vnity, but remaine ſtil in his frowardneſſe and malice: the Miniſter in that caſe ought to admit the penitent perſon to the holy Communion, and not him that is obſtinate.

The Table hauing at the Communion time a faire white linen cloth vpon it, ſhall ſtand in the body of the Church, or in the Chancell, where Morning prayer and Euening prayer be appointed to be ſaid. And the Prieſt ſtanding at the North ſide of the Table, ſhall ſay the Lords prayer, with this Collect following.

¶ The Communion.

ALmighty God, vnto whom all hearts be open, all deſires knowen, and from whom no ſecrets are hidde: cleanſe the thoughts of our hearts by the inſpiration of thy holy ſpirit, that we may perfectly loue thee, & worthily magnifie thy holy Name, through Chriſt our Lord. Amen.

Then ſhall the Prieſt rehearſe diſtinctly all the ten Commandements: and the people kneeling, ſhall after euery Commandement, aske God mercy for their tranſgreſſion of the ſame, after this ſort.

The

The Communion.

Minister.

GOD spake these wordes and said, I am the Lord thy God: Thou shalt haue none other gods but me.

People.

Lord haue mercy vpon vs, and encline our hearts to keepe this Law.

Minister.

Thou shalt not make to thy selfe any grauen image, nor the likenesse of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou shalt not bow downe to them nor worship them. For I the Lord thy God am a iealous God, and visit the sinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and shew mercy vnto thousands in them that loue me, and keepe my Commandements.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltlesse that taketh his Name in vaine.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Remember that thou keepe holy the Sabboth day. Sixe dayes shalt thou labour, and doe all that thou hast to doe, but the seuenth day is the Sabboth of the Lord thy GOD. In it thou shalt doe no maner of worke, thou and thy sonne, and thy daughter, thy man seruant, and thy maide seruant, thy cattell, and the stranger that is within thy gates. For in sixe dayes the Lord made heauen and earth, the sea, and all that in them is, and rested the seuenth day: wherefore the Lord blessed the seuenth day, and hallowed it.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt doe no murther.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not commit adulterie.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not steale.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not beare false witnesse against thy neighbour.

People.

Lord haue mercy vpon vs, and encline our hearts, &c.

Minister.

Thou shalt not couet thy neighbours house, thou shalt not couet thy neighbours wife, nor his seruant, nor his maide, nor his Oxe, nor his Asse, nor any thing that is his.

People.

Lord haue mercy vpon vs, and write all these thy Lawes in our hearts we beseech thee.

Then shall follow the Collect of the day, with one of these two Collects following for the King, the Priest standing vp, and saying,

℣ Let vs pray.

ALmightie God, whose Kingdome is euerlasting, and power infinite, haue mercy vpon the whole Congregation, and so rule the heart of thy chosen seruant James, our King and gouernour, that he (knowing whose minister he is) may aboue all things seeke thy honour & glory, and that we his Subiects (duely considering whose authority he hath) may faithfully serue, honor, and humbly obey him, in thee, and for thee, according to thy blessed word and ordinance, through Iesus Christ our Lord, who with thee and the holy Ghost liueth and reigneth euer one God, world without end. Amen.

Almightie

The Communion.

ALmighty and euerlasting God, wee be taught by thy holy word, that the hearts of kings are in thy rule and gouernance, and that thou doest dispose and turne them as it seemeth best to thy godly wisedome: We humbly beseech thee so to dispose and gouerne the heart of James thy seruant, our King and Gouernour, that in all his thoughts, wordes, and workes, hee may euer seeke thy honour and glory, and study to preserue thy people committed to his charge, in wealth, peace and godlinesse: Grant this, O mercifull Father, for thy deare Sonnes sake Iesus Christ our Lord.

Immediatly after the Collects, the Priest shall reade the Epistle, beginning thus:

The Epistle written in the Chapter of

And the Epistle ended, he shall say the Gospel, beginning thus:

The Gospel written in the Chapter of

And the Epistle and Gospel being ended, shall be said the Creede.

I Beleeue in one God, the Father Almightie, maker of heauen and earth, and of all things visible and invisible: and in one Lord Iesus Christ, the onely begotten Sonne of God, begotten of his Father before all worldes, God of God, Light of Light, very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made: who for vs men and for our saluation came downe from heauen, and was incarnate by the holy Ghost of the Virgin Mary, and was made man, and was crucified also for vs vnder Pontius Pilate. He suffered, and was buried, & the third day he rose againe according to the Scriptures, and ascended into heauen, and sitteth on the right hand of the Father. And he shall come againe with glory to iudge both the quicke and the dead: whose kingdome shall haue no end. And I beleeue in the holy Ghost, the Lord and giuer of life, who proceedeth from the Father and the Sonne, who with the Father & the Sonne together is worshipped & glorified, who spake by the

Prophets. And I beleeue one Catholique and Apostolique Church. I acknowledge one Baptisme for the remission of sinnes. And I looke for the resurrection of the dead, and the life of the world to come. Amen.

After the Creede, if there be no Sermon, shall follow one of the Homilies already set foorth, or hereafter to be set foorth by common authoritie.

After such Sermon, Homily, or Exhortation, the Curate shall declare vnto the people, whether there be any Holy-dayes, or Fasting-dayes the weeke following, and earnestly exhort them to remember the poore, saying one or moe of these sentences following, as he thinketh most conuenient by his discretion.

Matth. 5. Let your light so shine before men, that they may see your good workes, and glorifie your Father which is in heauen.

Matth. 6. Lay not vp for your selues treasure vpon the earth, where the rust and moth doeth corrupt, and where theeues breake thorow, and steale: but lay vp for your selues treasures in heauen, where neither rust nor moth doeth corrupt, & where theeues doe not breake thorow and steale.

Matth. 7. Whatsoeuer ye would that men should doe vnto you, euen so doe vnto them, for this is the Law and the Prophets.

Matth. 7. Not euery one that sayth vnto me, Lord, Lord, shall enter into the kingdom of heauen: but he that doeth the will of my Father which is in heauen.

Luke 19. Zache stood forth, and said vnto the Lord, Behold, Lord, the halfe of my goods I giue to the poore, and if I haue done any wrong to any man, I restore foure folde.

1. Cor. 9. Who goeth a warfare at any time of his owne cost? Who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flocke, and eateth not of the milke of the flocke?

1. Cor. 9. If wee haue sowen vnto you spiritual things, is it a great matter if we shall reape your worldly things?

1. Cor. 9. Doe yee not know, that they which minister about holy things, liue of the sacrifice? and they which wait of the Altar, are partakers with the Altar? Euen so hath the Lord also ordained, that they which preach the Gospel, should liue of the Gospel.

He that soweth little, shall reape little: and he that soweth plenteously, shall reape plenteously. Let euery man doe according as hee is disposed in his heart, not grudging, or of necessity, for God loueth a cheerefull giuer. 2.Cor.9.

Let him that is taught in the word, minister vnto him that teacheth in all good things. Be not deceiued, God is not mocked: for whatsoeuer a man soweth, that shall he reape. Galat.6.

While we haue time, let vs doe good vnto all men, and specially vnto them which are of the houshold of faith. Galat.6.

Godlinesse is great riches, if a man be content with that he hath: for we brought nothing into the world, neither may we cary any thing out. 1.Tim.6.

Charge them which are rich in this world, that they be ready to giue, and glad to distribute, laying vp in store for themselues a good foundation against the time to come, that they may attaine eternall life. 1.Tim.6.

God is not vnrighteous, that he wil forget your works and labour that proceedeth of loue, which loue yee haue shewed for his Names sake, which haue ministred vnto the Saints, and yet doe minister. Hebr.6.

To doe good, and to distribute forget not, for with such sacrifices God is pleased. Hebr.13.

Who so hath this worlds good, and seeth his brother haue need, and shutteth vp his compassion from him, how dwelleth the loue of God in him? 1.Iohn3.

Giue almes of thy goods, and turne neuer thy face from any poore man, and then the face of the Lord shall not be turned away from thee. Tob.4.

Be mercifull after thy power. If thou hast much, giue plenteously. If thou hast little, doe thy diligence gladly to giue of that little: for so gatherest thou thy selfe a good reward in the day of necessity. Tob.4.

Hee that hath pity vpon the poore, lendeth vnto the Lord: and looke what he layeth out, it shall be payd him againe. Prou.19.

Blessed be the man that prouideth for the sicke and needy: the Lord shall deliuer him in the time of trouble. Psal.41.

Then shall the Churchwardens, or some other by them appointed, gather the deuotion of the people, and put the same into the poore mans boxe,

boxe, and vpon the offering dayes appointed, euery man and woman shall pay to the Curate the due and accustomed offerings. After which done, the Priest shall say.

¶ Let vs pray for the whole state of Christs Church militant here in earth.

If there be no almes giuen vnto the poore, then shall the words (of accepting our almes) be left out vnsaid.



Almighty & euerliuing God, which by thy holy Apostle hast taught vs to make prayers and supplications, and to giue thankes for all men: We humbly beseech thee, most mercifully (to accept our almes, and) to receiue these our prayers, which we offer vnto thy diuine Maiestie, beseeching thee to inspire continually the vniuersall Church with the spirit of trueth, vnitie, and concord: and grant that all they that doe confesse thy holy Name, may agree in the trueth of thy holy word, and liue in vnitie and godly loue. We beseech thee also to saue and defend all Christian Kings, Princes, and Gouernours, and specially thy seruant James our King, that vnder him we may be godly and quietly gouerned: and grant vnto his whole Counsaile, and to all that be put in authoritie vnder him, that they may truely and indifferently minister iustice, to the punishment of wickednesse and vice, and to the maintenance of Gods true Religion and vertue. Giue grace (O heauenly Father) to all Bishops, Pastors, and Curats, that they may both by their life and doctrine, set forth thy true and liuely word, and rightly and duely administer thy holy Sacraments: and to all thy people giue thy heauenly grace, and specially to this Congregation here present, that with meeke heart, and due reuerence they may heare and receiue thy holy word, truely seruing thee in holinesse and righteousnesse all the dayes of their life. And we most humbly beseech thee of thy goodnesse, O Lord, to comfort and succour all them which in this transitory life be in trouble, sorrow, need, sickenesse, or any other aduersitie: grant this, O Father, for Iesus Christs sake our only Mediatour and Aduocate, Amen.

Then

The Communion.

Then shall follow this exhortation at certaine times, when the Curate shall see the people negligent to come to the holy Communion.

WE be come together at this time (dearely beloued brethren) to feede at the Lords Supper, vnto the which in Gods behalfe I bid you all that be here present, and beseech you for the Lord Jesus Christs sake, that ye will not refuse to come thereto, being so louingly called and bidden of God himselfe. Ye know how grieuous and vnkind a thing it is when a man hath prepared a rich feast, decked his table with all kind of prouision, so that there lacketh nothing but the guests to sit downe, and yet they which be called (without any cause) most vnthankefully refuse to come. Which of you in such a case would not be moued: who would not thinke a great iniury and wrong done vnto him: Wherefore most dearely beloued in Christ, take ye good heed, lest ye, withdrawing your selues from this holy Supper, prouoke Gods indignation against you. It is an easie matter for a man to say, I will not communicate, because I am otherwise letted with worldly busines. But such excuses be not so easily accepted and allowed before God. If any man say, I am a grieuous sinner, and therfore am afraid to come: wherfore then do you not repent and amend: When God calleth you, bee you not ashamed to say you will not come: When you should returne to GOD, will you excuse your selfe and say, that you be not ready: Consider earnestly with your selues, how little such fained excuses shall auaile before God. They that refused the feast in the Gospel, because they had bought a farme, or would trie their yokes of Oxen, or because they were married, were not so excused, but counted vnworthy of the heauenly Feast. I for my part am here present, and according to mine office I bid you in the name of God, I call you in Christs behalfe, I exhort you, as you loue your owne saluation, that yee will be partakers of this holy Communion. And as the Son of God did vouchsafe to yeeld vp his soule by death vpon the Crosse for your health: Euen so it is your duety to receiue the Communion together in

the

the remembrance of his death, as hee himselfe commanded. Now, if you will in no wise thus doe, consider with your selues how great injurie you doe vnto God, and how sore punishment hangeth ouer your heads for the same. And whereas you offend God so sore in refusing this holy banket, I admonish, exhort, and beseech you, that vnto this vnkindnesse yee will not adde any more: which thing ye shall doe, if yee stand by as gazers and lookers on them that doe communicate, and be not partakers of the same your selues. For what thing can this be accounted else, then a further contempt and vnkindnesse vnto God? Truely it is a great vnthankfulnesse to say nay, when yee be called: but the fault is much greater when men stand by, and yet will neither eate nor drinke this holy Communion with other. I pray you what can this be else, but euen to haue the mysteries of Christ in derision? It is said vnto all, Take ye, and eate, Take & drinke ye all of this, Do this in remembrance of me. With what face then, or with what countenance shall ye heare these words? What will this be else, but a neglecting, a despising and mocking of the Testament of Christ? Wherefore rather then yee should so doe, depart you hence, and giue place to them that be godly disposed. But when you depart, I beseech you ponder with your selues from whom yee depart. Yee depart from the Lords Table, yee depart from your brethren, and from the banquet of most heauenly food. These things if ye earnestly consider, yee shall by Gods grace returne to a better minde: for the obtaining whereof we shall make our humble petitions, while we shall receiue the holy Communion.

And sometime shall this be said also at the discretion of the Curate.

DEarely beloued, forasmuch as our duety is to render to Almighty God our heauenly Father most hearty thankes, for that he hath giuen his Sonne our Sauiour Iesus Christ, not only to die for vs, but also to be our spirituall food and sustenance, as it is declared vnto vs, as well by

Gods

Gods Word as by the holy Sacraments of his blessed body and blood, the which being so comfortable a thing to them which receiue it worthily, and so dangerous to them that will presume to receiue it vnworthily: my duety is to exhort you to consider the dignity of the holy mystery, and the great perill of the vnworthy receiuing thereof, and to search and examine your owne consciences, as you should come holy and cleane to a most godly and heauenly feast, so that in no wise you come but in the mariage garment required of God in holy Scripture, and so come and be receiued, as worthy partakers of such a heauenly Table. The way and meanes thereto is: First to examine your liues and conuersation by the rule of Gods commandements, and wherein soeuer ye shall perceiue your selues to haue offended, either by will, word, or deed, there bewaile your owne sinfull liues, and confesse your selues to Almightie God, with full purpose of amendment of life. And if ye shall perceiue your offences to be such as be not onely against God, but also against your neighbours: then ye shall reconcile your selues vnto them, ready to make restitution and satisfaction, according to the vttermost of your powers, for all iniuries & wrongs done by you to any other, and likewise being ready to forgiue other that haue offended you, as you would haue forgiuenesse of your offences at Gods hand: for otherwise the receiuing of the holy Communion doeth nothing else but increase your damnation. And because it is requisite that no man should come to the holy Communion but with a full trust in Gods mercy, and with a quiet conscience: therefore if there be any of you, which by the meanes aforesaid cannot quiet his owne conscience, but requireth further comfort or counsell, then let him come to me, or some other discreete and learned Minister of Gods word, and open his greefe, that hee may receiue such ghostly counsell, aduice, and comfort: as his conscience may be relieued, and that by the ministerie of Gods word he may receiue comfort, and the benefite of absolution, to the quieting of his conscience, and auoiding of all scruple and doubtfulnesse.

The Communion.

Then shall the Priest say this exhortation.

DEarely beloued in the Lord, yee that minde to come to the holy Communion of the body and blood of our Sauiour Christ, must consider what S. Paul writeth to the Corinthians, how he exhorteth all persons diligently to trie and examine themselues, before they presume to eate of that Bread, and drinke of that Cup. For as the benefit is great, if with a true penitent heart, and liuely faith wee receiue that holy Sacrament (for then we spiritually eate the flesh of Christ, & drinke his blood, then we dwell in Christ, & Christ in vs, we be one with Christ, and Christ with vs:) So is the danger great, if we receiue the same vnworthily. For then we be guilty of the body and blood of Christ our Sauiour: we eate and drinke our owne damnation, not considering the Lords body: wee kindle Gods wrath against vs: we prouoke him to plague vs with diuers diseases, and sundry kindes of death. Therefore, if any of you be a blasphemer of GOD, an hinderer, or slanderer of his word, an adulterer, or bee in malice, or enuie, or in any other grieuous crime, bewaile your sinnes, and come not to this holy Table, lest after the taking of that holy Sacrament, the deuill enter into you, as he entred into Iudas, and fill you full of all iniquities, and bring you to destruction both of body and soule. Iudge therefore your selues (brethren) that ye be not iudged of the Lord. Repent you truely for your sinnes past: haue a liuely and stedfast faith in Christ our Sauiour: Amend your liues, and be in perfect charitie with all men, so shall yee be meete partakers of those holy mysteries. And aboue all things, ye must giue most humble and hearty thankes to God the Father, the Sonne, and the holy Ghost, for the redemption of the world, by the death and passion of our Sauiour Christ, both God and man, who did humble himselfe euen to the death vpon the Crosse, for vs miserable sinners, which lay in darkenesse and shadow of death, that hee might make vs the children of God, and exalt vs to euerlasting life. And to the ende that wee should alway remember the exceeding great loue of our Master and onely Sauiour Jesus Christ,

thus

thus dying for vs, and the innumerable benefits which by his precious blood-shedding he hath obtained to vs: he hath instituted and ordained holy mysteries, as pledges of his loue, and continuall remembrance of his death, to our great and endlesse comfort. To him therefore with the Father, and the holy Ghost, let vs giue (as we are most bounden) continuall thankes, submitting our selues wholy to his holy Will and pleasure, and studying to serue him in true holinesse and righteousnesse all the dayes of our life.

Then shall the Priest say to them that come to receiue the holy Communion.

YOu that doe truely and earnestly repent you of your sinnes, and be in loue and charity with your neighbours, and intend to leade a new life, following the commandements of God, and walking from henceforth in his holy wayes: Draw neere, and take this holy Sacrament to your comfort, make your humble confession to Almighty God, before this Congregation here gathered together in his holy Name, meekely kneeling vpon your knees.

Then shall this generall confession be made, in the name of all those that are minded to receiue the holy Communion, either by one of them, or else by one of the Ministers, or by the Priest himselfe, all kneeling humbly vpon their knees.

ALmighty God, Father of our Lord Iesus Christ, maker of all things, Iudge of all men, we knowledge and bewaile our manifold sinnes and wickednes, which we from time to time most grieuously haue committed, by thought, word, and deede, against thy diuine Maiestie, prouoking most iustly thy wrath and indignation against vs. We doe earnestly repent, and bee heartily sorry for these our misdoings, the remembrance of them is grieuous vnto vs, the burthen of them is intolerable. Haue mercy vpon vs, haue mercy vpon vs, most mercifull Father, for thy Sonne our Lord Iesus Christs sake, forgiue

vs all that is past, and grant that wee may euer hereafter serue and please thee, in newnesse of life, to the honour and glory of thy Name, through Iesus Christ our Lord. Amen.

Then shall the Priest or the Bishop (being present) stand vp, and turning himself to the people, say thus.

ALmighty God our heauenly Father, who of his great mercy hath promised forgiuenesse of sinnes to all them which with hearty repentance and true faith turne vnto him: haue mercy vpon you, pardon and deliuer you from all your sinnes, confirme and strengthen you in all goodnesse, and bring you to euerlasting life, through Iesus Christ our Lord. Amen.

Then shall the Priest also say.

Heare what comfortable words our Sauiour Christ saith vnto all that truely turne to him.

Come vnto me all ye that trauaile and be heauie laden, and I will refresh you. So God loued the world, that hee gaue his onely begotten Sonne, to the end that all that beleeue in him, should not perish, but haue life euerlasting.

Heare also what S. Paul saith.

This is a true saying, and worthy of all men to be receiued, that Iesus Christ came into the world to saue sinners.

Heare also what S. Iohn saith.

If any man sinne, wee haue an Aduocate with the Father, Iesus Christ the righteous, and he is the propitiation for our sinnes.

After which the Priest shall proceed, saying.

Lift vp your hearts.

Answere.

We lift them vp vnto the Lord.

Priest.

Let vs giue thankes vnto our Lord God.

Answere.

It is very meete and right so to doe.

Priest.

It is very meete, right, and our bounden duety, that wee should at all times, and in all places, giue thankes vnto thee, O Lord holy Father, Almighty euerlasting God.

The Communion,

Here ſhall follow the proper preface, according to the time, if there be any ſpecially appointed: or elſe immediatly ſhall follow.
Therefore with Angels and Archangels, &c.

Proper Prefaces.

Vpon Chriſtmas day, and ſeuen dayes after.

BEcauſe thou didſt giue Jeſus Chriſt thine onely Sonne to be borne as this day for vs, who by the operation of the holy Ghoſt, was made very man of the ſubſtance of the Virgine Mary his mother, and that without ſpot of ſinne, to make vs cleane from all ſinne. Therefore with Angels and Archangels, &c.

Vpon Eaſter day, and ſeuen dayes after.

BVtchiefly are we bound to praiſe thee, for the glorious reſurrection of thy Sonne Jeſus Chriſt our Lord: for hee is the very Paſchall Lambe which was offered for vs, and hath taken away the ſinne of the world, who by his death hath deſtroyed death, and by his riſing to life againe hath reſtored to vs euerlaſting life. Therefore with Angels, &c.

Vpon the Aſcenſion day, and ſeuen dayes after.

THrough thy moſt dearely beloued Sonne Jeſus Chriſt our Lord, who after his moſt glorious reſurrection manifeſtly appeared to al his Apoſtles, and in their ſight aſcended vp into heauen, to prepare a place for vs, that where he is, thither might wee alſo aſcend, and reigne with him in glory. Therefore with Angels and Archangels, &c.

Vpon Whitſunday, and ſixe dayes after.

THrough Jeſus Chriſt our Lord, according to whoſe moſt true promiſe the holy Ghoſt came downe this day from heauen with a ſudden great ſounde, as it had bin a mighty wind, in the likeneſſe of fiery tongues, lighting vpon the Apoſtles, to teach them, and to leade them to all truth, giuing them both the gift of diuers languages, and alſo boldnes with fer-

nent zeale, constantly to preach the Gospel vnto all nations, whereby we are brought out of darkenesse and errour, into the cleare light and true knowledge of thee, and of thy Sonne Iesus Christ. Therefore with Angels, &c.

Vpon the Feast of Trinitie onely.

IT is very meete, right, and our bounden duety, that wee should at all times & in all places giue thankes to thee, O Lord, Almighty and euerlasting God, which art one God, one Lord, not one onely person, but three persons in one substance. For that which we beleeue of the glory of the Father, the same wee beleeue of the Sonne, and of the holy Ghost, without any difference, or inequalitie. Therefore, &c.

After which Prefaces, shall follow immediatly.

THerefore with Angels and Archangels, and with all the company of heauen, wee laude and magnifie thy glorious Name, euermore praising thee, and saying, Holy, holy, holy, Lord God of hostes, Heauen and earth are full of thy glory. Glory be to thee, O Lord most high.

Then shall the Priest kneeling downe at Gods Board, say in the name of all them that shall receiue the Communion, this prayer following.

WEe doe not presume to come to this thy Table (O mercifull Lord) trusting in our owne righteousnesse, but in thy manifold and great mercies. Wee be not worthy so much as to gather vp the crumbes vnder thy Table. But thou art the same Lord, whose propertie is alwayes to haue mercy: graunt vs therefore gracious Lord, so to eate the flesh of thy deare Sonne Iesus Christ, and to drinke his blood, that our sinnefull bodies may be made cleane by his body, and our soules washed through his most precious blood, and that wee may euermore dwell in him, and he in vs. Amen.

Then

The Communion.

Then the Prieſt ſtanding vp, ſhall ſay as followeth.

ALmighty God, our heauenly Father, which of thy tender mercy diddeſt giue thy onely Sonne Ieſus Chriſt to ſuffer death vpon the Croſſe for our redemption, Who made there (by his one oblation of himſelfe once offered) a full, perfect, and ſufficient ſacrifice, oblation, and ſatisfaction for the ſins of the whole world, and did inſtitute, and in his holy Goſpel commaund vs to continue a perpetuall memory of that his precious death, vntill his comming againe: heare vs, O mercifull Father, we beſeech thee, and grant that we, receiuing theſe thy creatures of Bread and wine, according to thy Sonne our Sauiour Ieſus Chriſts holy inſtitution, in remembrance of his death and paſſion, may be partakers of his moſt bleſſed Body and Blood: Who in the ſame night that hee was betrayed, tooke bread, and when he had giuen thankes, he brake it, and gaue it to his diſciples, ſaying, Take, eat, this is my Body which is giuen for you, doe this in remembrance of mee. Likewiſe after Supper he tooke the Cup, and when hee had giuen thankes, he gaue it to them, ſaying, Drink ye all of this, for this is my Blood of the new Teſtament, which is ſhed for you and for many for the remiſſion of ſinnes: doe this as oft as ye ſhall drinke it, in remembrance of me.

Then ſhall the Miniſter firſt receiue the Communion in both kinds himſelfe, and next deliuer it to other Miniſters (if any be there preſent) that they may helpe the chiefe Miniſter, and after, to the people in their hands, kneeling. And when he deliuereth the Bread, he ſhall ſay,

THe Body of our Lord Ieſus Chriſt, which was giuen for thee, preſerue thy body and ſoule into euerlaſting life: and take and eate this in remembrance that Chriſt dyed for thee, and feed on him in thine heart by faith, with thankeſgiuing.

The Communion,

And the Miniſter that deliuereth the Cup, ſhall ſay.

THE Blood of our Lord Jeſus Chriſt which was ſhed for thee, preſerue thy body and ſoule into euerlaſting life: and drinke this in remembrance that Chriſts blood was ſhed for thee, and be thankfull.

Then ſhall the Prieſt ſay the Lords prayer, the people repeating after him euery petition. After ſhall be ſaid as followeth.

O Lord and heauenly Father, we thy humble ſeruants entirely deſire thy Fatherly goodneſſe, mercifully to accept this our ſacrifice of praiſe and thankeſgiuing, moſt humbly beſeeching thee to graunt, that by the merites and death of thy Sonne Jeſus Chriſt, and through faith in his Blood we and all thy whole Church may obtaine remiſſion of our ſinnes, and all other benefits of his Paſſion. And here we offer and preſent vnto thee, O Lord, our ſelues, our ſoules and bodies, to be a reaſonable, holy, and liuely ſacrifice vnto thee, humbly beſeeching thee, that all we which be partakers of this holy Communion, may be fulfilled with thy grace and heauenly benediction. And although we be vnworthy, through our manifold ſinnes, to offer vnto thee any ſacrifice: yet we beſeech thee to accept this our bounden duty and ſeruice, not weighing our merits, but pardoning our offences, through Jeſus Chriſt our Lord, by whom, and with whom, in the vnity of the holy Ghoſt, all honour and glory be vnto thee, O Father Almighty, world without end. Amen.

Or this.

ALmighty and euerlaſting God, we moſt heartily thanke thee, for that thou doeſt vouchſafe to feede vs, which haue duely receiued thoſe holy myſteries, with the ſpirituall food of the moſt precious body and blood of thy Sonne our Sauiour Jeſus Chriſt, and doeſt aſſure vs thereby of thy fauour and goodnes toward vs, and that we be very members incorporate

in thy mysticall body, which is the blessed company of all faithfull people, and be also heires through hope, of thy everlasting kingdome, by the merits of the most precious death and passion of thy deare Sonne: wee now most humbly beseech thee, O heauenly Father, so to assist vs with thy grace, that we may continue in that holy fellowship, and do all such good workes as thou hast prepared for vs to walke in, through Jesus Christ our Lord, to whom with thee and the holy Ghost, bee all honour and glory, world without ende. Amen.

Then shall be said or sung.

GLory be to God on high, and in earth peace, good will towards men. Wee praise thee, we blesse thee, wee worship thee, we glorifie thee, wee giue thankes to thee for thy great glory, O Lord God heauenly King, God the Father Almightie, O Lord. the onely begotten Sonne Jesu Christ, O Lord God, Lambe of God, Sonne of the Father, that takest away the sinnes of the world, haue mercy vpon vs. Thou that takest away the sins of the world, haue mercy vpon vs. Thou that takest away the sinnes of the world, receiue our prayer. Thou that sittest at the right hand of God the Father, haue mercy vpon vs. For thou onely art holy, thou onely art the Lord, thou onely O Christ, with the holy Ghost, art most high in the glory of God the Father. Amen.

Then the Priest, or Bishop, if he be present, shall let them depart with this blessing.

THe peace of God which passeth all vnderstanding, keepe your hearts and mindes in the knowledge and loue of God, and of his Sonne Jesus Christ our Lord: and the blessing of God Almighty, the Father, the Sonne, and the holy Ghost, be amongst you, and remaine with you alwayes. Amen.

The Communion.

Collects to be ſaid after the offertorie, when there is no Communion, euery ſuch day one. And the ſame may be ſaid alſo as often as occaſion ſhall ſerue, after the Collects either of Morning and Euening prayer, Communion, or Letanie, by the diſcretion of the Miniſter.

ASSiſt vs mercifully, O Lord, in theſe our ſupplications and prayers, and diſpoſe the way of thy ſeruants towards the attainement of euerlaſting ſaluation, that among all the changes and chances of this mortall life, they may euer be defended by thy moſt gracious and ready helpe, through Chriſt our Lord. Amen.

ALmighty Lord, and euerlaſting God, vouchſafe, wee beſeech thee, to direct, ſanctifie and gouerne, both our hearts and bodies in the wayes of thy Lawes, and in the workes of thy Commandements, that through thy mightie protection, both here and euer, wee may be preſerued in body and ſoule, through our Lord and Sauiour Jeſus Chriſt. Amen.

GRaunt wee beſeech thee Almightie God, that the wordes which wee haue heard this day with our outward eares, may through thy grace be ſo graffed inwardly in our hearts, that they may bring forth in vs the fruit of good liuing, to the honour and praiſe of thy Name, through Jeſus Chriſt our Lord. Amen.

PReuent vs, O Lord, in all our doings, with thy moſt gracious fauour, and further vs with thy continuall helpe, that in all our workes begunne, continued and ended in thee, wee may glorifie thy holy Name, and finally by thy mercy obtaine euerlaſting life, through Jeſus Chriſt our Lord. Amen.

ALmightie God, the fountaine of all wiſedome, which knoweſt our neceſſities before we aſke, and our ignorance in aſking: Wee beſeech thee to haue compaſſion vpon our infirmities, and thoſe things which

which for our vnworthinesse wee dare not, and for our blindnesse we cannot aske, vouchsafe to giue vs for the worthinesse of thy Sonne Iesus Christ our Lord. Amen.

ALmighty God, which hast promised to heare the petitions of them that aske in thy sonnes Name, wee beseech thee mercifully to encline thine eares to vs that haue made now our prayers and supplications vnto thee, and graunt that those things which wee haue faithfully asked according to thy will, may effectually be obtained, to the releefe of our necessity, and to the setting foorth of thy glory, through Iesus Christ our Lord. Amen.

Vpon the Holy dayes (if there be no Communion) shall be said all that is appointed at the Communion, vntill the end of the Homily, concluding with the generall prayer (**for the whole estate of Christs Church militant here in earth**) and one or more of these Collects before rehearsed, as occasion shall serue.

And there shall be no celebration of the Lords Supper, except there be a great number to communicate with the Priest, according to his discretion.

And if there be not aboue twenty persons in the Parish, of discretion to receiue the Communion, yet there shall be no Communion, except foure or three at the least communicate with the Priest.

And in Cathedrall and Collegiate Churches, where bee many Priests and Deacons, they shall all receiue the Communion with the Minister euery Sunday at the least, except they haue a reasonable cause to the contrary.

And to take away the superstition, which any person hath or might haue in the Bread and Wine, it shall suffice that the Bread be such as is vsually to be eaten at the Table with other meats, but the best and purest Wheat bread that conueniently may be gotten. And if any of the Bread and Wine remaine, the Curate shall haue it to his owne vse.

The bread and wine for the Communion, shall bee prouided by the Curate and the Church-wardens, at the charges of the Parish, and the

the Pariſh ſhall bee diſcharged of ſuch ſummes of money or other dueties, which hitherto they haue payed for the ſame by order of their houſes euery Sunday.

And note that euery Pariſhioner ſhall communicate at the leaſt three times in the yeere, of which Eaſter to bee one, and ſhall alſo receiue the Sacraments and other Rites, according to the order in this booke appointed. And yeerely at Eaſter, euery Pariſhioner ſhall reckon with his Parſon, Vicar, or Curate, or his or their deputie or deputies, and pay to them or him all Eccleſiaſticall dueties accuſtomably due, then and at that time to be payed.

¶ The miniſtration of Baptiſme, to be vſed in the Church.

IT appeareth by ancient Writers, that the Sacrament of Baptiſme in the olde time was not commonly miniſtred, but at two times in the yeere: At Eaſter, and Whitſuntide. At which times it was openly miniſtred in the preſence of all the Congregation. Which cuſtome now being growen out of vſe (although it cannot for many conſiderations bee well reſtored againe) it is thought good to follow the ſame, as neere as conueniently may be. Wherefore the people are to be admoniſhed, that it is moſt conuenient that Baptiſme ſhould not be miniſtred but vpon Sundayes and other Holy dayes, when the moſt number of people may come together, as well for that the Congregation there preſent may teſtifie the receiuing of them that be newly baptized, into the number of Chriſts Church, as alſo becauſe in the Baptiſme of Infants, euery man preſent may be put in remembrance of his owne profeſſion made to God in Baptiſme. For which cauſe alſo it is expedient that Baptiſme be miniſtred in the Engliſh tongue. Neuertheleſſe (if neceſſitie ſo require) children may at all times be baptized at home.

When

Publique Baptiſme.

When there are children to be baptized vpon the Sunday or Holy-day, the parents ſhall giue knowledge ouernight, or in the morning afore the beginning of Morning prayer, to the Curate. And then the God-fathers, Godmothers, and people, with the children muſt be ready at the Font, either immediatly after the laſt leſſon at Morning prayer, or elſe immediatly after the laſt leſſon at Euening prayer, as the Curate by his diſcretion ſhal appoint. And then ſtanding there, the Prieſt ſhal aske whether the children bee baptized or no. If they anſwere no: Then ſhall the Prieſt ſay thus.

DEarely beloued, for as much as all men be conceiued and borne in ſin, and that our Sauiour Chriſt ſaith, None can enter into the kingdome of God, except hee bee regenerate and borne a new of Water and of the holy Ghoſt: I beſeech you to call vpon God the Father, through our Lord Jeſus Chriſt, that of his bounteous mercy hee will graunt to theſe children that thing which by nature they cannot haue, that they may be baptized with water and the holy Ghoſt; and receiued into Chriſts holy Church, and be made liuely members of the ſame.

Then ſhall the Prieſt ſay.

LEt vs pray.

ALmighty and euerlaſting God, which of thy great mercy diddeſt ſaue Noe and his family in the Arke from periſhing by water, and alſo diddeſt ſafely leade the children of Iſrael thy people thorow the Red Sea, figuring thereby thy holy Baptiſme: and by the baptiſme of thy welbeloued Sonne Jeſus Chriſt, diddeſt ſanctifie thy flood Jordan, and al other waters to the myſticall waſhing away of ſinne; we beſeech thee for thine infinite mercies, that thou wilt mercifully looke vpon theſe children, ſanctifie them, and waſh them with the holy Ghoſt, that they being deliuered from thy wrath, may be receiued into the Arke of Chriſts Church, and being ſtedfaſt in faith, ioyfull through

through hope, and rooted in charitie, may ſo paſſe the waues of this troubleſome world, that finally they may come to the land of euerlaſting life, there to reigne with thee world without end, through Jeſus Chriſt our Lord. Amen.

ALmighty and immortall God, the aide of all that neede, the helper of all that flee to thee for ſuccour, the life of them that beleeue, and the reſurrection of the dead: we call vpon thee for theſe Infants, that they comming to thy holy Baptiſme, may receiue remiſſion of their ſinnes by ſpirituall regeneration. Receiue them, (O Lord) as thou haſt promiſed by thy welbeloued Son, ſaying, Aſke, and you ſhall haue, ſeeke, and you ſhall find, knocke, and it ſhall be opened vnto you. So giue now vnto vs that aſke, let vs that ſeeke, find, open the gate vnto vs that knocke, that theſe Infants may enioy the euerlaſting benediction of the heauenly waſhing, and may come to the eternall kingdome which thou haſt promiſed by Chriſt our Lord. Amen.

Then ſhall the Prieſt ſay.

Heare the words of the Goſpel written by S. Marke, in the tenth Chapter.

AT a certaine time they brought children to Chriſt, that he ſhould touch them: and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, hee was diſpleaſed, and ſaid vnto them, Suffer little children to come vnto mee, and forbid them not, for to ſuch belongeth the kingdome of God. Verely I ſay vnto you, Whoſoeuer doeth not receiue the kingdome of God as a little childe, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them, and bleſſed them.

After the Goſpel is read the Miniſter ſhall make this briefe exhortation vpon the words of the Goſpel.

EMbrudes you heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commanded the children to be brought vnto him: how he blamed thoſe that would haue kept them from him: how he exhorteth all men to follow their innocencie. You perceiue how by his outward

outward geſture and deed, he declared his good will toward them: for he embraced them in his armes, he laide his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee will likewiſe fauourably receiue theſe preſent infants, that he will embrace them with the armes of his mercy, that he will giue vnto them the bleſſing of eternall life, and make them partakers of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father toward theſe infants, declared by his Son Jeſus Chriſt, and nothing doubting but that he fauourably alloweth this charitable worke of ours, in bringing theſe children to his holy baptiſme, let vs faithfully and deuoutly giue thankes vnto him, and ſay.

ALmighty and euerlaſting God, heauenly Father, wee giue thee humble thankes, that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: Giue thy holy Spirit to theſe infants, that they may be borne againe, and be made heires of euerlaſting ſaluation, through our Lord Jeſus Chriſt, who liueth and reigneth with thee and the holy Spirit, now and for euer. Amen.

Then the Prieſt ſhall ſpeake vnto the Godfathers and Godmothers on this wiſe.

WElbeloued friends, yee haue brought theſe children here to be baptized, ye haue prayed that our Lord Jeſus Chriſt would vouchſafe to receiue them, to lay his hands vpon them, to bleſſe them, to releaſe them of their ſinnes, to giue them the kingdome of heauen, and euerlaſting life. Ye haue heard alſo that our Lord Jeſus Chriſt hath promiſed in his Goſpel, to grant all theſe things that ye haue prayed for: which promiſe hee for his part will moſt ſurely keepe and performe. Wherefore after this promiſe made by Chriſt, theſe infants muſt alſo faithfully for their part promiſe by you that be their ſureties, that they will forſake the deuill and all his workes, and conſtantly beleeue,

leeue Gods holy Woꝛd, and obediently keepe his Commaundements.

Then ſhall the Prieſt demand of the Godfathers and Godmothers theſe queſtions following.

Doeſt thou foꝛſake the deuill and all his woꝛkes, the vaine pompe and glozy of the woꝛld, with all couetous deſires of the ſame, the carnall deſires of the fleſh, ſo that thou wilt not follow noꝛ be led by them?

Anſwere.

I foꝛſake them all.

Miniſter.

Doeſt thou beleeue in God the Father Almighty, maker of heauen and earth? And in Jeſus Chꝛiſt his onely begotten Sonne our Loꝛd? And that hee was conceiued by the holy Ghoſt, boꝛne of the virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead & buried, that he went doWne into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence ſhall come againe at the end of the woꝛld to iudge the quicke and the dead? And doeſt thou beleeue in the holy Ghoſt, the holy Catholique Church, the communion of Saints, the remiſſion of ſinnes, the reſurrection of the fleſh, and euerlaſting life after death?

Anſwere.

All this I ſtedfaſtly beleeue.

Miniſter.

Wilt thou be baptized in this faith?

Anſwere.

That is my deſire.

Then ſhall the Prieſt ſay.



Mercifull God, graunt that the olde Adam in theſe children may be ſo buried, that the new man may be raiſed vp in them. Amen.

Graunt that all carnall affections may die in them, and that all things belonging to the ſpirit, may liue and growe in them. Amen.

Graunt that they may haue power and ſtrength to haue victoꝛy, and to triumph againſt the deuill, the woꝛld and the fleſh. Amen.

Grant

Publique Baptiſme.

Grant that Whoſoeuer is here dedicated to thee by our office and miniſtery, may alſo be indued with heauenly vertues, and euerlaſtingly rewarded, through thy mercy, O bleſſed Lord God, who doſt liue and gouerne all things, World without end. Amen.

ALmighty euerliuing God, Whoſe moſt dearely beloued Sonne Jeſus Chriſt, for the forgiueneſſe of our ſinnes, did ſhed out of his moſt precious ſide both Water and blood, and gaue commandement to his diſciples that they ſhould goe teach all nations, and baptize them in the Name of the Father, the Sonne, and of the holy Ghoſt, Regard, Wee beſeech thee, the ſupplications of thy Congregation, and grant that all thy ſeruants Whith ſhall be baptized in this Water, may receiue the fulneſſe of thy grace, and euer remaine in the number of thy faithfull and elect children, through Jeſus Chriſt our Lord. Amen.

Then the Prieſt ſhall take the childe in his hands, and aske the name: and naming the childe, ſhall dip it in the water, ſo it be diſcreetly and warily done, ſaying.

N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And if the child be weake, it ſhall ſuffice to powre water vpon it, ſaying the foreſaid words.

N I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the Prieſt ſhall make a Croſſe vpon the childes forehead, ſaying.

WEe receiue this childe into the Congregation of Chriſts flocke, and doe ſigne him with the ſigne of the Croſſe, in token that hereafter he ſhall not be aſhamed to confeſſe the Faith of Chriſt crucified, and manfully to fight vnder his banner, againſt ſin, the World and the deuill, and to continue Chriſts faithfull ſouldier and ſeruant vnto his liues end. Amen.

Then

Publique Baptiſme.

Then ſhall the Prieſt ſay.

SEeing now, dearely beloued brethren, that theſe children be regenerate and grafted into the body of Chriſts congregation, let vs giue thanks vnto God for theſe benefits, and with one accord make our prayers vnto Almighty God, that they may lead the reſt of their life according to this beginning.

Then ſhall be ſaid.

Our Father which art in heauen, &c.

Then ſhall the Prieſt ſay.

WEe yeeld thee hearty thanks moſt mercifull Father, that it hath pleaſed thee to regenerate this infant with thy holy ſpirit, to receiue him for thine owne child by adoption, and to incorporate him into thy holy Congregation. And humbly we beſeech thee to graunt, that he being dead vnto ſinne, and liuing vnto righteouſneſſe, and being buried with Chriſt in his death, may crucifie the old man, and vtterly abolish the whole body of ſinne, that as hee is made partaker of the death of thy Son, ſo he may bee partaker of his reſurrection, ſo that finally with the reſidue of thy holy congregation he may be inheritour of thine euerlaſting kingdome, through Chriſt our Lord. Amen.

At the laſt end, the Prieſt calling the Godfathers and Godmothers together ſhall ſay this exhortation following.

FOraſmuch as theſe children haue promiſed by you to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your parts & duties to ſee that theſe infants bee taught, ſo ſoone as they ſhall bee able to learne, what a ſolemne vowe, promiſe, and profeſſion they haue made by you. And that they may know theſe things the better, ye ſhall call vpon them to heare Sermons, and chiefly you ſhall prouide that they may learne the Creed, the Lords Prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know and beleeue to his ſoules health, and that theſe children may be vertuouſly

brought vp to leade a godly and a Chriſtian life, remembring alwayes that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and to be made like vnto him, that as he died, and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſnes, continually mortifying all our euill and corrupt affections, and daily proceeding in all vertue and godlineſſe of liuing.

The Miniſter ſhall command that the children bee brought to the Biſhop to be confirmed of him, ſo ſoone as they can ſay in their vulgar tongue, the Articles of the Faith, the Lords prayer, and the ten Commandements, and be further inſtructed in the Catechiſme, ſet foorth for that purpoſe, according as it is there expreſſed.

¶ Of them that are to be baptized in priuate houſes in time of neceſsitie, by the Miniſter of the *Pariſh, or any other lawfull Miniſter, that can be procured.*

THe Paſtors and Curates ſhal often admoniſh the people, that they deferre not the baptiſme of Infants any longer then the Sunday, or other Holy day next after the child be borne, vnleſſe vpon a great and reaſonable cauſe declared to the Curate, and by him approoued.

And alſo they ſhall warne them, that without great cauſe and neceſſitie, they procure not their children to be baptized at home in their houſes. And when great need ſhall compell them ſo to doe, then Baptiſme ſhalbe adminiſtred on this faſhion.

Firſt, let the lawfull Miniſter, and them that be preſent, call vpon God for his grace, and ſay the Lords prayer if time will ſuffer. And then the child being named by ſome one that is preſent, the ſaid lawfull Miniſter ſhall dip it in water or powre water vpon it, ſaying theſe words.

N. I Baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

And let them not doubt, but that the child ſo baptized, is lawfully and ſufficiently baptized, and ought not to be baptized againe. But yet neuertheleſſe, if the childe which is after this ſort baptized, doe afterward liue, it is expedient that it be brought into the Church, to the intent that if the Prieſt or Miniſter of the ſame Pariſh did himſelf baptize that child,

the Congregation may be certified of the true forme of Baptiſme by him priuatly before vſed: Or if the child were baptized by any other lawfull Miniſter, that then the Miniſter of the Pariſh, where the childe was borne or chriſtened, ſhall examine and try, whether the childe be lawfully baptized or no. In which caſe, if thoſe that bring any child to the Church, doe anſwere that the ſame childe is alreadie baptized, then ſhall the Miniſter examine them further, ſaying,

By whom was the childe baptized?
Who was preſent when the childe was baptized?
And becauſe ſome things, eſſentiall to this Sacrament, may happen to bee omitted through feare or haſte in ſuch times of extremitie: therefore I demand further of you.
With what matter was the childe baptized?
With what words was the childe baptized?
Whether thinke you the childe to be lawfully and perfectly baptized?

And if the Miniſter ſhal find by the anſweres of ſuch as bring the child, that all things were done as they ought to be: then ſhall not he Chriſten the childe againe, but ſhall receiue him as one of the flocke of the true Chriſtian people, ſaying thus.

I Certifie you, that in this caſe all is well done, and according vnto due order concerning the baptizing of this childe, which being borne in originall ſinne, and in the wrath of God, is now by the lauer of regeneration in Baptiſme, received into the number of the children of God, and heires of euerlaſting life: For our Lord Jeſus Chriſt doeth not deny his grace and mercy vnto ſuch Infants, but moſt louingly doeth call them vnto him, as the holy Goſpel doeth witneſſe to our comfort on this wiſe.

Marke 10.13. **At a certaine time they brought children vnto Chriſt that he ſhould touch them, and his diſciples rebuked thoſe that brought them. But when Jeſus ſaw it, he was diſpleaſed, and ſayd vnto them, Suffer little children to come vnto me, and forbid them not, for to ſuch belongeth the kingdome of God. Verily I ſay vnto you, whoſoeuer doth not receiue the kingdome of God as a little child, he ſhall not enter therein. And when he had taken them vp in his armes, he put his hands vpon them and bleſſed them.**

After

Priuate Baptiſme.

After the Goſpel is read, the Miniſter ſhall make this exhortation vpon the wordes of the Goſpel.

Beloued, ye heare in this Goſpel the wordes of our Sauiour Chriſt, that hee commaunded the children to be brought vnto him, how hee blamed thoſe that would haue kept them from him, how hee exhorted all men to follow their innocencie. Wee perceiue how by his outward geſture and deede, hee declared his good will toward them. For hee embraced them in his armes, he layde his hands vpon them, and bleſſed them. Doubt ye not therefore, but earneſtly beleeue, that hee hath likewiſe fauourably receiued this preſent infant, that he hath embraced him with the armes of his mercy, that he hath giuen vnto him the bleſſing of eternall life, and made him partaker of his euerlaſting kingdome. Wherefore we being thus perſwaded of the good will of our heauenly Father, declared by his Sonne Ieſus Chriſt towards this infant, let vs faithfully and deuoutly giue thankes vnto him, and lay the prayer which the Lord himſelfe taught, and in declaration of our faith, let vs rehearſe the Articles contained in our Creede.

Here the Miniſter with the Godfathers and Godmothers, ſhall ſay.

OVr Father which art in heauen, &c.

Then ſhall the Prieſt demand the name of the childe, which being by the Godfathers and Godmothers pronounced, the Miniſter ſhall ſay.

Doeſt thou in the name of this childe forſake the deuil and all his workes, the vaine pompe and glory of the world, with all the couetous deſires of the ſame, the carnall deſires of the fleſh, and not to follow and be led by them?

Anſwere.

I doe renounce them all.

Priuate Baptiſme,

Miniſter.

Doeſt thou in the name of this Childe profeſſe this faith, to beleeue in God the Father Almighty, maker of heauen and earth: And in Jeſus Chriſt his onely begotten Sonne our Lord: And that he was conceiued by the holy Ghoſt, borne of the Virgin Mary, that he ſuffered vnder Pontius Pilate, was crucified, dead, and buried, that he went downe into hell, and alſo did riſe againe the third day, that hee aſcended into heauen, and ſitteth at the right hand of God the Father Almighty, and from thence he ſhal come againe at the end of the world to iudge the quicke and the dead: And doe you in his name beleeue in the holy Ghoſt, the holy Catholike Church, the Communion of Saints, the remiſſion of ſinnes, reſurrection, and euerlaſting life after death:

Anſwere.

All this I ſtedfaſtly beleeue.

℣ Let vs pray.

ALmightie and euerlaſting God, heauenly Father, wee giue thee humble thankes, for that thou haſt vouchſafed to call vs to the knowledge of thy grace and faith in thee: Increaſe this knowledge, and confirme this faith in vs euermore: giue thy holy Spirit to this infant, that hee being borne againe, and being made heire of euerlaſting Saluation, through our Lord Jeſus Chriſt, may continue thy ſeruant, and attaine thy promiſe, through the ſame our Lord Jeſus Chriſt thy Sonne, who liueth and reigneth with thee in the vnitie of the ſame holy Spirit euerlaſting. Amen.

Then ſhall the Miniſter make this exhortation to the Godfathers and Godmothers.

FOraſmuch as this Childe hath promiſed by you, to forſake the deuill and all his workes, to beleeue in God, and to ſerue him: you muſt remember that it is your part and duety, to ſee that this infant be taught, ſo ſoone as he ſhall bee able to learne, what a ſolemne vow, pro-

miſe,

miſe, and profeſſion he hath made by you. And that hee may know theſe things the better, ye ſhall call vpon him to heare Sermons, and chiefly you ſhall prouide that hee may learne the Creede, the Lords prayer, and the ten Commandements in the Engliſh tongue, and all other things which a Chriſtian man ought to know, and beleeue to his ſoules health, and that this childe may be vertuouſly brought vp, to leade a godly and a Chriſtian life, remembring alway that Baptiſme doeth repreſent vnto vs our profeſſion, which is, to follow the example of our Sauiour Chriſt, and bee made like vnto him, that as hee dyed and roſe againe for vs, ſo ſhould wee which are baptized, die from ſinne, and riſe againe vnto righteouſneſſe, continually mortifying all our euill and corrupt affections, and dayly proceeding in all vertue and godlineſſe of liuing.

And ſo forth, as in Publique Baptiſme.

But if they which bring the infants to the Church, doe make ſuch vncertaine anſweres to the Prieſts queſtions, as that it cannot appeare, that the childe was baptized with water, In the Name of the Father, and of the Sonne, and of the holy Ghoſt: which are Eſſentiall parts of Baptiſme: then let the Prieſt baptize it in forme aboue written, concerning Publique Baptiſme, ſauing that at the dipping of the childe in the Font, he ſhall vſe this forme of words:

If thou be not already baptized, N. I baptize thee in the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

¶ The order of Confirmation,

or laying on of handes vpon children Baptized, and able to render an account of their Faith, according to the Catechiſme following.

TO the ende that Confirmation may be miniſtred to the more edifying of ſuch as ſhall receiue it (according to Saint Pauls Doctrine, who teacheth that all things ſhould be done in the Church to the edification of the ſame) it is thought good, that none hereafter ſhall bee Confirmed, but ſuch as can ſay in their mother tongue the Articles of the Faith, the Lords prayer, and the tenne Commaundements, and can alſo anſwere to ſuch queſtions of this ſhort Catechiſme, as the Biſhop (or ſuch as hee ſhall appoint) ſhall by his diſcretion appoſe him in. And this order is moſt conuenient to bee obſerued for diuers conſiderations.

Firſt, becauſe that when children come to the yeeres of diſcretion, and haue learned what their Godfathers and Godmothers promiſed for them in Baptiſme, they may then themſelues with their owne mouth, and with their owne conſent, openly before the Church, ratifie and confirme the ſame: and alſo promiſe that by the grace of God, they will euermore endeauour themſelues faithfully to obſerue and keepe ſuch things as they by their owne mouth and confeſſion haue aſſented vnto.

Secondly, foraſmuch as Confirmation is miniſtred to them that be baptized, that by impoſition of handes and prayer, they may receiue ſtrength and defence againſt all temptations to ſinne, and the aſſaults of the world and the deuill, it is moſt meete to be miniſtred when children come to that age, that partly by the frailtie of their owne fleſh, partly by the aſſaults of the world and the deuill, they begin to be in danger to fall into ſundry kindes of ſinne.

Thirdly,

Thirdly, for that it is agreeable with the vſage of the Church in times paſt: whereby it was ordayned that Confirmation ſhould be miniſtred to them that were of perfect age, that they being inſtructed in Chriſts Religion, ſhould openly profeſſe their owne faith, and promiſe to be obedient to the will of God.

And that no man ſhall thinke that any detriment ſhall come to children by deferring of their Confirmation, he ſhall know the trueth; that it is certaine by Cods word, that children being baptized, haue all things neceſſary for their ſaluation, and be vndoubtedly ſaued.

¶ A Catechiſme, that is to ſay, An inſtruction to bee learned of euery childe, before hee be brought to be Confirmed by the Biſhop.

Queſtion.

What is your name?

Anſwere.

N. or M.

Queſtion.

Who gaue you this name?

Anſwere.

My Godfathers and Godmothers in my Baptiſme, wherein I was made a member of Chriſt the childe of God, and an inheritour of the kingdome of heauen.

Queſtion.

What did your Godfathers and Godmothers then for you?

Anſwere.

They did promiſe and vowe three things in my name.

First, that I should forsake the deuill and all his workes, the pompes and vanities of the wicked world, and all the sinfull lustes of the flesh. Secondly, that I should beleeue all the Articles of the Christian faith. And thirdly, that I should keepe Gods holy will and Commandements, and walke in the same all the dayes of my life.

Question.

Doest thou not thinke that thou art bound to beleeue, and to doe as they haue promised for thee?

Answere.

Yes verily: and by Gods helpe so I will. And I heartily thanke our heauenly Father, that he hath called me to this state of Saluation, through Iesus Christ our Sauiour. And I pray God to giue me his grace, that I may continue in the same vnto my liues end.

Question.

Rehearse the Articles of thy Beliefe.

Answere.

I Beleeue in God the Father Almightie, maker of heauen and earth. And in Iesus Christ his onely Sonne our Lord, which was conceiued by the holy Ghost, borne of the Virgine Mary, suffered vnder Pontius Pilate, was crucified, dead and buried, he descended into hell, the third day he rose againe from the dead, he ascended into heauen, and sitteth at the right hand of God the Father Almighty. From thence he shall come to iudge the quicke and the dead. I beleeue in the holy Ghost, the holy Catholique Church, the Communion of Saints, the forgiuenesse of sinnes, the resurrection of the body, and the life euerlasting. Amen.

Question.

What doest thou chiefly learne in these Articles of thy Beliefe?

Anſwere.

First, I learne to beleeue in God the Father, who hath made me and all the world.

Secondly in God the Sonne, who hath redeemed me and all mankinde.

Thirdly, in God the holy Ghoſt, who ſanctifieth mee and all the elect people of God.

Queſtion.

You ſaid that your Godfathers and Godmothers did promiſe for you, that you ſhould keepe Gods commandements. Tell me howe many there be?

Anſwere.

Tenne.

Queſtion.

Which be they?

Anſwere.

THE ſame which GOD ſpake in the twentieth Chapter of Exodus, ſaying, I am the Lord thy God, which haue brought thee out of the land of Egypt, out of the houſe of bondage.

j. Thou ſhalt haue none other Gods but me.

ij. Thou ſhalt not make to thy ſelfe any grauen image, nor the likeneſſe of any thing that is in heauen aboue, or in the earth beneath, or in the water vnder the earth. Thou ſhalt not bow downe to them, nor worſhip them. For I the Lord thy God am a iealous God, and viſit the ſinnes of the fathers vpon the children, vnto the third and fourth generation of them that hate me, and ſhew mercy vnto thouſands in them that loue me, and keepe my Commandements.

iij. Thou ſhalt not take the Name of the Lord thy God in vaine: for the Lord will not holde him guiltleſſe that taketh his Name in vaine.

iiij. Remember that thou keepe holy the Sabboth day. Sixe dayes ſhalt thou labour, and do all that thou haſt to do, but the ſeuenth day is the Sabboth of the Lord thy God. In

it thou ſhalt doe no maner of worke, thou and thy ſonne, and thy daughter, thy man ſeruant, and thy maide ſeruant, thy catteil, and the ſtranger that is within thy gates. For in ſixe dayes the Lord made heauen and earth, the ſea, and all that in them is, and reſted the ſeuenth day: Wherefore the Lord bleſſed the ſeuenth day, and hallowed it.

v. Honour thy father and thy mother, that thy dayes may be long in the land, which the Lord thy God giueth thee.

vi. Thou ſhalt doe no murther.

vii. Thou ſhalt not commit adultery.

viii. Thou ſhalt not ſteale.

ix. Thou ſhalt not beare falſe witneſſe againſt thy neighbour.

x. Thou ſhalt not couet thy neighbours houſe, thou ſhalt not couet thy neighbours wife, nor his ſeruant, nor his maide, nor his Oxe, nor his Aſſe, nor any thing that is his.

Queſtion.

What doeſt thou chiefely learne by theſe Commandements?

Anſwere.

I learne two things: My duety towards God, and my duety towards my neighbour.

Queſtion.

What is thy duety towards God?

Anſwere.

My duety towards God is, to beleeue in him, to feare him, and to loue him with all my heart, with all my minde, with all my ſoule, and with all my ſtrength. To worſhip him, to giue him thankes, to put my whole truſt in him, to call vpon him, to honour his holy Name and his word: and to ſerue him truely all the dayes of my life.

Queſtion.

What is thy duety towards thy neighbour?

Anſwere.

Anſwere.

My duety towards my neighbour, is to loue him as my ſelfe, and to doe to all men, as I would they ſhould doe vnto me. To loue, honour, and ſuccour my father and mother. To honour and obey the King and his miniſters. To ſubmit my ſelfe to all my gouernours, teachers, ſpirituall Paſtours and Maſters. To order my ſelfe lowly and reuerently to all my betters. To hurt no body by word or deed. To be true and iuſt in all my dealing. To beare no malice nor hatred in my heart. To keepe my hands from picking and ſtealing, and my tongue from euill ſpeaking, lying, and ſlandering. To keepe my body in temperance, ſoberneſſe, and chaſtitie. Not to couet nor deſire other mens goods, but to learne and labour truely to get mine owne liuing, and to doe my duety in that ſtate of life, vnto the which it ſhall pleaſe God to call me.

Queſtion.

My good childe know this, that thou art not able to doe theſe things of thy ſelfe, nor to walke in the commandements of God, and to ſerue him, without his ſpeciall grace, which thou muſt learne at all times to call for by diligent prayer. Let me heare therefore if thou canſt ſay the Lords prayer.

Anſwere.

OUr Father which art in heauen, Hallowed be thy Name. Thy kingdome come. Thy will be done in earth as it is in heauen. Giue vs this day our daily bread. And forgiue vs our treſpaſſes, as we forgiue them that treſpaſſe againſt vs. And lead vs not into temptation; But deliuer vs from euill. Amen.

Queſtion.

What deſireſt thou of God in this prayer?

Anſwere.

I deſire my Lord God our heauenly Father, who is the giuer

giuer of all goodnes, to ſend his grace vnto me, and to all people, that Wee may Worſhip him, ſerue him, and obey him, as we ought to doe. And I pray vnto God, that he will ſend vs all things that be needfull, both for our ſoules and bodies, and that hee will be mercifull vnto vs, and forgiue vs our ſinnes, and that it wil pleaſe him to ſaue and defend vs in all dangers ghoſtly and bodily, and that hee will keepe vs from all ſinne and wickednesſe, and from our ghoſtly enemie, and from euerlaſting death. And this I truſt hee will doe of his mercie and goodneſſe, through our Lord Jeſus Chriſt. And therefore I ſay, Amen. So be it.

Queſtion.

HOw many Sacraments hath Chriſt ordained in his Church?

Anſwere.

Two onely as generally neceſſary to ſalvation, that is to ſay, Baptiſme, and the Supper of the Lord.

Queſtion.

What meaneſt thou by this word Sacrament?

Anſwere.

I meane an Outward and viſible Signe, of an Inward and Spirituall Grace, giuen vnto vs, ordained by Chriſt himſelfe, as a meanes whereby we receiue the ſame, and a pledge to aſſure vs thereof.

Queſtion.

How many parts be there in a Sacrament?

Anſwere.

Two: the Outward viſible Signe, and the Inward ſpirituall Grace.

Queſtion.

What is the outward viſible ſigne, or forme in Baptiſme?

Anſwere.

water: wherein the person baptized is dipped, or sprinkled with it, In the name of the Father, and of the Sonne, and of the Holy Ghost.

Question.

What is the Inward and Spirituall Grace?

Answere.

A death vnto sinne, and a new birth vnto Righteousnesse: for being by nature borne in sinne, and the children of wrath, we are hereby made the children of Grace.

Question.

What is required of persons to be baptized?

Answere.

Repentance, whereby they forsake sinne: and faith, whereby they stedfastly beleeue the promises of God, made to them in that Sacrament.

Question.

Why then are Infants baptized, when by reason of their tender age, they cannot perform them?

Answere.

Because they doe perform them by their Sureties, who promise and vow them both in their names: which when they come to age, themselues are bound to perform.

Question.

Why was the Sacrament of the Lords Supper ordained?

Answere.

For the continuall remembrance of the Sacrifice of the death of Christ, and the benefits which we receiue thereby.

Question.

What is the outward part, or signe of the Lords Supper?

Answere.

Answere.

Bread and wine, which the Lord hath commanded to be receiued.

Question.

What is the inward part, or thing signified?

Answere.

The body and blood of Christ, which are verily and indeed taken & receiued of the faithfull in the Lords Supper.

Question.

What are the benefits whereof wee are partakers thereby?

Answere.

The strengthening and refreshing of our soules by the Bodie and Blood of Christ, as our bodies are by the Bread and wine.

Question.

What is required of them which come to the Lords Supper?

Answere.

To examine themselues whether they repent them truely of their former sinnes, stedfastly purposing to leade a newe life, haue a liuely faith in Gods mercie through Christ, with a thankefull remembrance of his death, and be in charity with all men.

So soone as the children can say in their mother tongue the Articles of the Faith, the Lords prayer, the tenne Commandements, and also can answere to such questions of this short Catechisme as the Bishop (or such as he shall appoint) shall by his discretion appose them in: then shall they bee brought to the Bishop by one that shall bee his Godfather, or Godmother, that euery childe may haue a witnesse of his Confirmation. And the Bishop shall confirme them on this wise.

Con-

¶ Confirmation, or laying on of handes.

OVr helpe is in the Name of the Lord.

Answere.

Which hath made heauen and earth.

Minister.

Blessed be the Name of the Lord.

Answere.

Henceforth world without end.

Minister.

Lord heare our prayers.

Answere.

And let our cry come vnto thee.

¶ Let vs pray.

ALmighty and euerliuing God, who hast vouchsafed to regenerate these thy seruants by Water and the holy Ghost, and hast giuen vnto them forgiuenesse of all their sinnes: strengthen them, We beseech thee, O Lord, with the holy Ghost the Comforter, and dayly encrease in them thy manifold gifts of Grace, the Spirit of wisedome and vnderstanding, the Spirit of counsaile and ghostly strength, the Spirit of knowledge and true godlinesse, and fulfill them (O Lord) with the Spirit of thy holy feare. Amen.

Then

come

Confirmation.

Then the Bishop shall lay his hand vpon euery childe
ſeuerally, ſaying,

Defend, O Lord this thine childe with thy heauenly Grace, that he may continue thine for euer, and daily increaſe in thy holy ſpirit more and more, vntill hee come vnto thy euerlaſting Kingdome. Amen.

Then ſhall the Biſhop ſay,

Let vs pray.



Almighty and euerliuing God, which makeſt vs both to will, and to doe thoſe things that be good and acceptable vnto thy Maieſtie, wee make our humble ſupplications vnto thee for theſe children, vpon whom (after the example of the holy Apoſtles) wee haue laide our hands, to certifie them (by this Signe) of thy fauour and gracious goodneſſe toward them: Let thy fatherly hand, wee beſeech thee, euer be ouer them: Let thy holy Spirit euer be with them, and ſo leade them in the knowledge and obedience of thy Word, that in the end they may obtaine the euerlaſting life, through our Lord Jeſus Chriſt, who with thee and the holy Ghoſt, liueth and reigneth one God, world without end, Amen.

Then the Biſhop ſhall bleſſe the children,
ſaying thus:

The bleſſing of God Almighty, the Father, the Sonne, and the holy Ghoſt, be vpon you, and remaine with you for euer. Amen.

The Curate of euery Pariſh, or ſome other at his appointment, ſhall diligently vpon Sundayes and Holy dayes, halfe an houre before Euenſong openly in the Church, inſtruct and examine ſo many children of his Pariſh ſent vnto him as the time will ſerue, and as hee ſhall thinke conuenient, in ſome part of this Catechiſme.

And all Fathers, Mothers, Maſters and Dames, ſhall cauſe their children, ſeruants and prentiſes, (which haue not learned their Catechiſme) to

come

come to the Church at the time appointed, and obediently to heare, and be ordered by the Curate, vntill ſuch time that they haue learned all that is here appointed for them to learne. And whenſoeuer the Biſhop ſhall giue knowledge for children to be brought before him to any conuenient place for their Confirmation, then ſhall the Curate of euery Pariſh, either bring or ſend in writing the names of all thoſe children of his Pariſh, which can ſay the Articles of the Faith, the Lords prayer, and the ten Commandements, and alſo how many of them can anſwere to the other queſtions conteined in this Catechiſme.

And there ſhall none be admitted to the holy Communion, vntill ſuch time as he can ſay the Catechiſme, and be confirmed.

¶ The forme of ſolemnization of Matrimonie.

Firſt, the Banes muſt be asked three ſeuerall Sundayes or Holy dayes in the time of ſeruice, the people being preſent after the accuſtomed maner.

And if the perſons that ſhould be maried, dwell in diuers Pariſhes, the Banes muſt be asked in both Pariſhes: and the Curate of the one Pariſh ſhall not ſolemnize Matrimonie betwixt them, without a certificate of the Banes being thrice asked, from the Curate of the other Pariſh.

At the day appointed for ſolemnization of Matrimonie, the perſons to be married ſhal come into the body of the Church, with their friends and neighbours. And there the Prieſt ſhall ſay thus.

DEarely beloued friends, we are gathered together here in the ſight of God, and in the face of his Congregation, to ioyne together this man and this woman in holy Matrimony, which is an honourable eſtate, inſtituted of God in Paradiſe, in the time of mans innocencie, ſignifying vnto vs the myſticall vnion that is betwixt Chriſt & his Church: which holy eſtate Chriſt adorned and beautified with his preſence, and firſt miracle that he wrought in Cana of Galilee, and is commended of S. Paul to be honourable among all men, and therefore is not to be enterpriſed nor taken in hand vnaduiſedly, lightly, or wantonly, to ſatisfie mens carnall luſtes and appetites, like vnto beaſtes that haue no vnderſtanding, but reuerently, diſcreetly,

discreetely, aduisedly, soberly, and in the feare of God, duely considering the causes for which Matrimonie was ordeined, one was the procreation of children, to be brought vp in the feare and nurture of the Lord, and praise of God. Secondly, it was ordained for a remedie against sinne, and to auoid fornication, that such persons as haue not the gift of continencie, might marry, and keepe themselues vndefiled members of Christs body. Thirdly, for the mutuall societie, helpe, and comfort, that the one ought to haue of the other, both in prosperitie and aduersitie, into the which holy estate these two persons present come now to be ioyned. Therefore if any man can shew any iust cause, why they may not lawfully bee ioyned together, let him now speake, or else hereafter for euer holde his peace.

And also speaking vnto the persons that shall be married, hee shall say.

I Require and charge you (as you will answere at the dreadfull day of Iudgement, when the secrets of all hearts shall be disclosed) that if either of you doe know any impediment, why yee may not bee lawfully ioyned together in Matrimonie, that yee confesse it. For be ye well assured, that so many as bee coupled together otherwise then Gods word doeth allow, are not ioyned together by God, neither is their Matrimonie lawfull.

At which day of marriage, if any man doe alledge and declare any impediment, why they may not be coupled together in Matrimony, by Gods Law or the lawes of this Realme, and will be bound, and sufficient sureties with him to the parties, or else put in a caution to the full value of such charges as the persons to be married doe sustaine, to procure his allegation: then the solemnization must be deferred, vnto such time as the truth be tried. If no impediment be alledged, then shall the Curate say vnto the man.

N. WIlt thou haue this Woman for thy wedded wife, to liue together after Gods ordinance, in the holy estate of Matrimonie? wilt thou loue her, comfort her, honour, and keepe her in sickenesse and in health? and forsaking all other, keepe thee onely vnto her, so long as you both shall liue?

The

The man ſhall anſwere,

I will.

Then ſhall the Prieſt ſay vnto the woman,

N. WIlt thou haue this man to thy wedded husband, to liue together after Gods ordinance, in the holy eſtate of Matrimony: Wilt thou obey him and serue him, loue, honour, and keepe him in ſickneſſe and in health: and forſaking all other, keepe thee onely vnto him, ſo long as you both ſhall liue:

The woman ſhall anſwere,

I will.

Then ſhall the Miniſter ſay.

Who giueth this woman to be married to this man:

And the Miniſter receiuing the woman at her fathers or friends hands, ſhall cauſe the man to take the woman by the right hand, and ſo either to giue their troth to other, the man firſt ſaying.

I. N. take thee N. to my wedded wife, to haue and to hold, from this day forward, for better for worſe, for richer for poorer, in ſickneſſe and in health, to loue and to cheriſh, till death vs depart, according to Gods holy ordinance: and thereto I plight thee my troth.

Then ſhall they looſe their hands, and the woman taking againe the man by the right hand, ſhall ſay.

I N. take thee N. to my wedded husband, to haue and to holde from this day forward, for better for worſe, for richer, for poorer, in ſickneſſe and in health, to loue, cheriſh, and to obey, till death vs depart, according to Gods holy Ordinance: and thereto I giue thee my troth.

Then ſhal they againe looſe their hands, and the man ſhall giue vnto the woman a Ring, laying the ſame vpon the booke with the accuſtomed duety to the Prieſt and Clerke. And the Prieſt taking the Ring ſhall deliuer it vnto the man to put it vpon the fourth finger of the womans left hand. And the man taught by the Prieſt, ſhall ſay,

With this Ring I thee wed, with my body I thee worſhip, and with all my worldly goods I thee endow: In the Name of the Father, and of the Sonne, and of the holy Ghoſt. Amen.

Then the man leauing the Ring vpon the fourth finger of the womans left hand, the Miniſter ſhall ſay,

Let

Of Matrimonie.

Let vs pray.

O Eternall God, Creatour and preſeruer of all mankinde, giuer of all ſpirituall grace, the author of euerlaſting life, ſend thy bleſſing vpon theſe thy ſeruants this man and this woman, whom we bleſſe in thy Name, that as Iſahac and Rebecca liued faithfully together, ſo theſe perſons may liuely performe and keepe the vow and couenant betwixt them made (whereof this Ring giuen and receiued is a token and pledge) and may euer remaine in perfect loue and peace together, and liue according to thy Lawes, through Ieſus Chriſt our Lord, Amen.

Then ſhall the Prieſt ioyne their right hands together, and ſay.

Thoſe whom God hath ioyned together, let no man put aſunder.

Then ſhall the Miniſter ſpeake vnto the people.

Foraſmuch as N. and N. haue conſented together in holy Wedlocke, and haue witneſſed the ſame before God and this company, and thereto haue giuen and pledged their troth either to other, and haue declared the ſame by giuing and receiuing of a Ring, and by ioyning of hands: I pronounce that they be man and wife together, In the Name of the Father, of the Sonne, and of the holy Ghoſt. Amen.

And the Miniſter ſhall adde this bleſſing.

GOd the Father, God the Sonne, God the holy Ghoſt, bleſſe, preſerue, and keepe you, the Lord mercifully with his fauour looke vpon you, and ſo fill you with all ſpirituall benediction and grace, that you may ſo liue together in this life, that in the world to come you may haue life euerlaſting. Amen.

Then the Miniſter or Clerkes going to the Lords Table, ſhall ſay or ſing this Pſalme following.

Beati omnes. Pſal. 128.

BLeſſed are they that feare the Lord: and walke in his wayes.

For thou ſhalt eate the labour of thy hands: O well is thee, and happy ſhalt thou be.

Thy wife ſhall be as the fruitfull Vine: vpon the walles of thy houſe.

Thy

Thy children like ỹ Olive branches: round about thy table.
Loe, thus shall the man be blessed: that feareth the Lord.
The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperity all thy life long.
Yea, that thou shalt see thy childrens children: and peace vpon Israel.
Glory be to the Father, and to the Sonne: and to the holy Ghost.
As it was in the beginning, is now, and euer shalbe: World without end. Amen.

Or this Psalme.

GOd bee mercifull vnto vs, and blesse vs: and shew vs the light of thy countenance, and bee mercifull vnto vs. Deus misereatur, Psal. 67.
That thy way may bee knowne vpon the earth: thy sauing health among all nations.
Let the people praise thee, O God: yea, let all the people praise thee.
O let the Nations reioyce and be glad: for thou shalt iudge the folke righteously, & gouerne the nations vpon the earth.
Let the people praise thee, O God: let all ỹ people praise thee.
Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.
God shal blesse vs: & all the ends of ỹ world shall feare him.
Glory be to the Father, and to the Sonne, &c.
As it was in the beginning, is now, &c.

The Psalme ended, and the man and the woman kneeling afore the Lords Table, the Priest standing at the Table, and turning his face toward them, shall say,

Lord haue merty vpon vs.

Answere.

Christ haue merty vpon vs.

Minister.

Lord haue merty vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Miniſter.

O Lord ſaue thy ſeruant, and thy handmaide.

Anſwere.

Which put their truſt in thee.

Miniſter.

O Lord ſend them helpe from thy holy place.

Anſwere.

And euermore defend them.

Miniſter.

Be vnto them a towre of ſtrength.

Anſwere.

From the face of their enemie.

Miniſter.

O Lord heare our prayer.

Anſwere.

And let our cry come vnto thee.

Miniſter.

O God of Abraham, God of Iſaac, God of Iacob, bleſſe theſe thy ſeruants, and ſow the ſeede of eternall life in their mindes, that whatſoeuer in thy holy word they ſhall profitably learne, they may in deed fulfill the ſame. Looke, O Lord, mercifully vpon them from heauen, and bleſſe them. And as thou dideſt ſend thy bleſſing vpon Abraham and Sara, to their great comfort: So vouchſafe to ſend thy bleſſing vpon theſe thy ſeruants, that they obeying thy will, and alway being in ſafetie vnder thy protection, may abide in thy loue vnto their liues end, through Ieſus Chriſt our Lord. Amen.

This prayer next following, ſhall bee omitted, where the woman is paſt child-birth.

Mercifull Lord and heauenly Father, by whoſe gracious gift mankinde is increaſed: Wee beſeech thee aſſiſt with thy bleſſing theſe two perſons, that they may both be fruitfull in procreation of children, and alſo liue together ſo long in godly loue and honeſtie, that they may ſee their childrens children, vnto the third and fourth generation, vnto thy praiſe and honour,

through

through Jesus Christ our Lord. Amen.

O God, which by thy mighty power hast made all things of nought, which also (after other things set in order) didst appoint that out of man (created after thine owne image and similitude) woman should take her beginning: and knitting them together, didst teach that it should never be lawfull to put asunder those, whom thou by Matrimonie hadst made one: O God, which hast consecrated the state of Matrimony to such an excellent Mystery, that in it is signified and represented the spirituall mariage and vnitie betwixt Christ and his Church: Looke mercifully vpon these thy seruants, that both this man may loue his wife, according to thy word, (as Christ did loue his spouse the Church, who gaue himselfe for it, louing and cherishing it, euen as his owne flesh) and also that this woman may be louing and amiable to her husband as Rachel, wise as Rebecca, faithfull and obedient as Sara, and in all quietnesse, sobrietie and peace, be a follower of holy and godly matrones. O Lord blesse them both, and grant them to inherite thy euerlasting kingdome, through Jesus Christ our Lord. Amen.

Then shall the Priest say.

ALmighty God, which at the beginning did create our first parents Adam and Eue, and did sanctifie and ioyne them together in mariage: powre vpon you the riches of his grace, sanctifie and blesse you, that ye may please him both in body and soule, and liue together in holy loue vnto your liues end. Amen.

Then shall begin the Communion. And after the Gospel, shall be said a Sermon, wherein ordinarily (so oft as there is any mariage) the office of a man and wife shall be declared, according to holy Scripture. Or if there be no Sermon, the Minister shall reade this that followeth.

ALl yee which be married, or which intend to take the holy estate of Matrimony vpon you, heare what holy Scripture doeth say as touching the duety of husbands towards their wiues, and wiues towards their husbands.

Of Matrimonie.

Saint Paul in his Epistle to the Ephesians the fift Chapter, doeth giue this commandement to all married men, Yee husbands, loue your Wiues, euen as Christ loued the Church, and hath giuen himselfe for it, to sanctifie it, purging it in the fountaine of water, through the Word, that he might make it vnto himselfe a glorious Congregation, not hauing spot or wrinkle, or any such thing, but that it should bee holy and blamelesse. So men are bound to loue their owne Wiues, as their owne bodies. Hee that loueth his owne wife, loueth himselfe: For neuer did any man hate his owne flesh, but nourisheth and cherisheth it, euen as the Lord doth the Congregation: for wee are members of his body, of his flesh, and of his bones. For this cause shall a man leaue father and mother, and shall be ioyned vnto his Wife, and they two shall be one flesh. This mystery is great: but I speake of Christ, and of the Congregation. Neuertheless, let euery one of you so loue his owne Wife euen as himselfe.

Coloss. 3. Likewise the same Saint Paul writing to the Colossians, speaketh thus to all men that be married, Yee men loue your Wiues, and be not bitter vnto them.

1. Pet. 3. Heare also what S. Peter the Apostle of Christ, which was himselfe a married man, sayth vnto them that are married, Yee husbands, dwell with your Wiues according to knowledge, giuing honour vnto the Wife as vnto the weaker vessell, and as heires together of the grace of life, so that your prayers be not hindered.

Hitherto yee haue heard the duety of the husband toward the Wife. Now likewise ye Wiues, heare and learne your duties towards your husbands, euen as it is plainely set foorth in holy Scripture.

Ephes. 5. S. Paul, in the forenamed Epistle to the Ephesians, teacheth you thus: Ye Women submit your selues vnto your owne husbands, as vnto the Lord. For the husband is the Wiues head, euen as Christ is the head of the Church, and hee is also the Sauiour of the whole body.

Therefore as the Church or Congregation is subiect vnto Christ: so likewise let the Wiues also be in subiection vnto their owne husbands in all things. And againe he sayth, Let the

wife reuerence her husband. And in his Epistle to the Colossians, S. Paul giueth you this short lesson, Ye wiues, submit your selues vnto your owne husbands, as it is conuenient in the Lord.

Saint Peter also doeth instruct you very godly, thus saying, Let Wiues be subiect to their owne husbands, so that if any obey not the word, they may be wonne without the word, by the conuersation of the wiues, while they behold your chaste conuersation coupled with feare. Whose apparell let it not be outward, with broided haire, and trimming about with golde, either in putting on of gorgeous apparell: but let the hidde man which is in the heart, be without all corruption, so that the spirit be milde and quiet, which is a precious thing in the sight of God. For after this maner in the olde time did the holy Women, which trusted in GOD, apparell themselues, being subiect to their owne husbands: as Sara obeyed Abraham, calling him lord, whose daughters yee are made doing well, and not being dismayed with any feare.

The new married persons, the same day of their marriage, must receiue the holy Communion.

¶ The order for the visitation of the sicke.

The Priest entring into the sicke persons house, shall say.

Peace be to this house, and to all that dwell in it.

When he commeth into the sicke mans presence, he shall say kneeling downe.

REmember not Lord our iniquities, nor the iniquities of our forefathers. Spare vs good Lord, spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with vs for euer.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

The visitation of the sicke,

Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.

Answere.

But deliuer vs from euill, Amen.

Minister.

O Lord saue thy seruant.

Answere.

Which putteth his trust in thee.

Minister.

Send him helpe from thy holy place.

Answere.

And euermore mightily defend him.

Minister.

Let the enemie haue no aduantage of him.

Answere.

Nor the wicked approch to hurt him.

Minister.

Be vnto him, O Lord, a strong towre.

Answvere.

From the face of his enemie.

Minister.

O Lord heare our prayers.

Answere.

And let our cry come vnto thee.

Minister.

O Lord looke downe from heauen, behold, visit and relieue this thy seruant. Looke vpon him with the eyes of thy mercy, giue him comfort and sure confidence in thee, defend him from the danger of the enemie, and keepe him in perpetuall peace and safetie, through Iesus Christ our Lord, Amen.

HEare vs Almighty and most mercifull God and Sauiour, extend thy accustomed goodnes to this thy seruant, which is grieued with sickenesse: visite him, O Lord, as thou diddest visite Peters wiues mother, and the Captaines seruant.

So

The visitation of the sicke.

God visite and restore to this sicke person his former health, if it be thy will, or els giue him grace so to take thy visitation, that after this painefull life ended, he may dwell with thee in life euerlasting.

Then shall the Minister exhort the sicke person after this forme or other like.

DEarely beloued, know this, that Almighty God is the Lord of life and death, and ouer all things to them pertaining, as youth, strength, health, age, weakenesse, and sickenesse. Wherefore, whatsoeuer your sickenesse is, know you certeinely that it is Gods visitation. And for what cause soeuer this sickenesse is sent vnto you, whether it be to trie your patience for the example of other, and that your faith may be found in the day of the Lord, laudable, glorious, and honourable, to the increase of glory and endlesse felicitie, or elle it be sent vnto you to correct and amend in you whatsoeuer doeth offend the eyes of your heauenly Father: know you certeinly that if you truely repent you of your sinnes, and beare your sickenesse patiently, trusting in Gods mercy, for his deare Sonne Iesus Christ his sake, and render vnto him humble thankes for his fatherly visitation, submitting your selfe wholly vnto his will, it shall turne to your profit, and helpe you forward in the right way that leadeth vnto euerlasting life.

If the person visited be very sicke, then the Curate may ende his exhortation in this place.

Take therefore in good worth the chastisement of the Lord. For whom the Lord loueth, he chastiseth: yea, as S. Paul saith, He scourgeth euery sonne which he receiueth. If yee endure chastisement, hee offereth himselfe vnto you, as vnto his owne children. What sonne is he that the father chastiseth not? If yee be not vnder correction, whereof all true children are partakers, then are ye bastards, and not children. Therefore seeing that when our carnall fathers doe correct vs, we reuerently obey them: shall we not now much rather be obedient to our spirituall Father, and so liue? And they

for a few dayes doe chastise vs after their owne pleasure: but he doeth chastise vs for our profit, to the intent he may make vs partakers of his holinesse. These words (good brother) are Gods words, and written in holy Scripture for our comfort and instruction, that we should patiently & with thankesgiuing beare our heauenly Fathers correction, whensoeuer by any maner of aduersitie it shall please his gracious goodnesse to visit vs. And there should be no greater comfort to Christian persons, then to be made like vnto Christ, by suffering patiently aduersities, troubles, & sicknesses. For he himselfe went not vp to ioy, but first hee suffered paine, hee entred not into his glory, before he was crucified. So truely our way to eternall ioy is, to suffer here with Christ, and our doore to enter into eternall life is, gladly to die with Christ, that wee may rise againe from death, and dwell with him in euerlasting life. Now therefore taking your sickenesse, which is thus profitable for you, patiently, I exhort you in the Name of God, to remember the profession which you made vnto God in your Baptisme. And forasmuch as after this life, there is a count to be giuen vnto the righteous Iudge, of whom all must be iudged without respect of persons: I require you to examine your selfe, and your state, both toward God & man, so that accusing and condemning your selfe for your owne faults, you may finde mercy at our heauenly Fathers hand for Christs sake, and not bee accused and condemned in that fearefull Iudgement. Therefore I shall shortly rehearse the Articles of our faith, that you may know whether you doe beleeue as a Christian man should, or no.

Here the Minister shall rehearse the Articles of the faith, saying thus.

Doest thou beleeue in God the Father Almightie, &c.

As it is in Baptisme.

Then shall the Minister examine whether he be in charity with all the world, exhorting him to forgiue from the bottome of his heart all persons that haue offended him, and if hee haue offended other, to aske them forgiuenesse: and where he hath done iniury or wrong to any man, that he make amends to the vttermost of his power. And if he haue not afore disposed his goods, let him then make his Will,

and

and also declare his debts, what hee oweth, and what is owing vnto him, for discharging of his conscience, and quietnesse of his Executors. But men must be oft admonished that they set an order for their temporall goods and lands, when they be in health.

These words before rehearsed, may be said before the Minister begin his prayer, as he shall see cause.

The Minister may not forget nor omit to moue the sicke person (and that most earnestly) to liberality toward the poore.

Here shall the sicke person make a speciall confession, if he feele his conscience troubled with any weighty matter. After which confession, the Priest shall absolue him after this sort.

OUr Lord Iesus Christ, who hath left power to his Church to absolue all sinners which truely repent and beleeue in him, of his great mercy forgiue thee thine offences: and by his authority committed to mee, I absolue thee from all thy sinnes. In the Name of the Father, and of the Sonne, and of the holy Ghost, Amen.

¶ And then the Priest shall say the Collect following.

¶ Let vs pray.

OMost mercifull God, which according to the multitude of thy mercies, doest so put away the sinnes of those which truely repent, that thou remembrest them no more, open thine eye of mercy vpon this thy seruant, who most earnestly desireth pardon and forgiuenesse. Renew in him (most loving Father) whatsoeuer hath been decayed by the fraud and malice of the deuill, or by his owne carnall will and frailenesse, preserue and continue this sicke member in the vnitie of the Church, consider his contrition, accept his teares, asswage his paine, as shall be seene to thee most expedient for him. And forasmuch as he putteth his full trust onely in thy mercy, impute not vnto him his former sinnes, but take him vnto thy fauour, thorow the merits of thy most dearely beloued Sonne Iesus Christ. Amen.

Then

The visitation of the sicke.

Then shall the Minister say this Psalme.

In te Domine speraui. Psal. 71.



IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer me in thy righteousnesse, encline thine eare vnto me, and saue me.

Be thou my strong hold, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

Through thee haue I beene holden vp euer since I was borne: thou art he that tooke me out of my mothers wombe: my praise shall alway be of thee.

I am become as it were a monster vnto many, but my sure trust is in thee.

O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

Cast me not away in the time of age: forsake me not when my strength faileth me.

For mine enemies speake against mee, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

Goe not farre from mee, O God, my God, haste thee to helpe me.

Let them bee confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

As for mee, I will patiently abide alway: and will praise thee more and more.

My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

I will

The visitation of the sicke.

I will goe forth in the strengh of the Lord God: and will make mention of thy righteousnesse onely.

Thou (O God) hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

Forsake me not, O God, in mine old age, when I am gray-headed: vntill I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

Thy righteousnesse, O God, is very hie, and great things are they that thou hast done: O God, who is like vnto thee:

O what great troubles and aduersities hast thou shewed me: and yet didst thou turne and refresh me: yea, and broughtest me from the deepe of the earth againe.

Thou hast brought me to great honour: and comforted me on euery side.

Therefore will I praise thee and thy faithfulnesse, O God, playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy one of Israel.

My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

My tongue also shall talke of thy righteousnesse al the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Glory be to the Father, &c.

As it was in the beginning, &c.

Adding this.

O Sauiour of the world, saue vs, which by thy crosse and precious blood hast redeemed vs, helpe vs wee beseech thee, O God.

Then shall the Minister say.

THe Almighty Lord, which is a most strong towre to all them that put their trust in him, to whom all things in heauen, in earth, and vnder the earth doe bow and obey, be now and euermore thy defence, and make thee know and feele, that there is none other name vnder heauen giuen to man, in whom, and through whom thou mayest receiue health and saluation, but onely the Name of our Lord Jesus Christ. Amen.

Heb. 12.

The

The Communion of the ſicke.

FOraſmuch as all mortall men be ſubiect to many ſudden perils, diſeaſes and ſickeneſſes, and euer vncertaine what time they ſhall depart out of this life, therefore to the intent they may be alway in a readineſſe to die whenſoeuer it ſhall pleaſe Almighty God to call them, the Curate ſhall diligently from time to time, but ſpecially in the plague time, exhort their Pariſhioners to the oft receiuing (in the Church) of the holy Communion of the body and blood of our Sauiour Chriſt: which if they doe, they ſhall haue no cauſe in their ſudden viſitation to be vnquiet for lacke of the ſame. But if the ſicke perſon be not able to come to the Church, and yet is deſirous to receiue the Communion in his houſe, then he muſt giue knowledge ouer night, or els early in the morning, to the Curate, ſignifying alſo how many be appointed to communicate with him: and hauing a conuenient place in the ſicke mans houſe, where the Curate may reuerently Miniſter, and a good number to receiue the Communion with the ſicke perſon, with all things neceſſary for the ſame, he ſhall there miniſter the holy Communion.

The Collect.

ALmighty euerliuing God, maker of mankinde, which doeſt correct thoſe whom thou doeſt loue, and chaſtiſeſt euery one whom thou doeſt receiue: wee beſeech thee to haue mercy vpon this thy ſeruant viſited with thine hand, and to grant that hee may take his ſickeneſſe patiently, and recouer his bodily health (if it be thy gracious will) and whenſoeuer his ſoule ſhall depart from the body, it may be without ſpot preſented vnto thee, through Jeſus Chriſt our Lord. Amen.

The Epiſtle.

Hebr. 12. MY ſonne, deſpiſe not the correction of the Lord, neither faint when thou art rebuked of him. For whom the Lord loueth, him hee correcteth: yea, and hee ſcourgeth euery ſonne whom hee receiueth.

The

The Communion of the ſicke.

The Goſpel.

VErily, verily I ſay vnto you, Hee that heareth my word, and beleeueth on him that ſent mee, hath euerlaſting life, and ſhall not come into damnation, but paſſeth from death vnto life.

¶ At the time of the diſtribution of the holy Sacrament, the Prieſt ſhall firſt receiue the Communion himſelfe, and after miniſter vnto them that are appointed to communicate with the ſicke.

¶ But if a man either by reaſon of extremitie of ſickeneſſe, or for want of warning in due time to the Curate, or for lacke of company to receiue with him, or by any other iuſt impediment, doe not receiue the Sacrament of Chriſts body and blood: then the Curate ſhall inſtruct him, that if he doe truely repent him of his ſinnes, and ſtedfaſtly beleeue that Ieſus Chriſt hath ſuffered death vpon the Croſſe for him, and ſhed his blood for his redemption, earneſtly remembring the benefits he hath thereby, and giuing him hearty thankes therefore, hee doth eate and drinke the body and blood of our Sauiour Chriſt profitably to his ſoules health, although hee doe not receiue the Sacrament with his mouth.

¶ When the ſicke perſon is viſited, and receiueth the holy Communion all at one time, then the Prieſt for more expedition, ſhall cut off the forme of the viſitation at the Pſalme, **In thee, O Lord, haue I put my truſt,** and goe ſtraight to the Communion.

¶ In the time of Plague, Sweat, or ſuch other like contagious times of ſickneſſes, or diſeaſes, when none of the Pariſh or neighbours can be gotten to communicate with the ſicke in their houſes, for feare of the infection, vpon ſpeciall requeſt of the diſeaſed, the Miniſter may onely communicate with him.

¶ The

¶ The order for the buriall of the dead.

The Prieſt meeting the corpes at the Church ſtile, ſhall ſay, or elſe the Prieſt and Clerkes ſhall ſing, and ſo go, either into the Church, or towards the graue.

Iohn 11. I Am the reſurrection and the life (ſayth the Lord.) He that beleeueth in me, yea though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall not die for euer.

Iob. 19. I Know that my Redeemer liueth, and that I ſhall riſe out of the earth in the laſt day, and ſhall be couered againe with my ſkinne, and ſhall ſee God in my fleſh: yea, and I my ſelfe ſhal behold him, not with other, but with theſe ſame eyes.

1. Tim. 6. Iob. 1. WEe brought nothing into this world, neither may we cary any thing out of this world. The Lord giueth, and the Lord taketh away. Euen as it pleaſeth the Lord, ſo commeth things to paſſe: Bleſſed be the Name of the Lord.

When they come to the graue, while the corps is made ready to be layde into the earth, the Prieſt ſhall ſay, or the Prieſt and Clerkes ſhal ſing.

Iob. 14. MAn that is borne of a woman, hath but a ſhort time to liue, and is full of miſery. He commeth vp, and is cut downe like a flowre, hee fleeth as it were a ſhadow, and neuer continueth in one ſtay. In the mids of life wee be in death: of whom may we ſeeke for ſuccour but of thee, O Lord, which for our ſinnes art iuſtly diſpleaſed? Yet O Lord God moſt holy, O Lord moſt mighty, O holy and moſt mercifull Sauiour, deliuer vs not into the bitter paines of eternall death. Thou knoweſt Lord the ſecrets of our hearts, ſhut not vp thy mercifull eyes to our prayers: but ſpare vs, Lord moſt holy, O God moſt mighty, O holy and mercifull Sauiour

At the buriall of the dead.

Sauiour, thou moſt worthy Iudge eternall, ſuffer vs not at our laſt houre for any paines of death to fall from thee.

Then while the earth ſhall be caſt vpon the body by ſome ſtanding by, the Prieſt ſhall ſay.

FOraſmuch as it hath pleaſed Almighty God of his great mercy to take vnto himſelfe the ſoule of our deare brother here departed: We therefore commit his body to the ground, earth to earth, aſhes to aſhes, duſt to duſt, in ſure and certaine hope of reſurrection to eternall life, through our Lord Ieſus Chriſt, who ſhall change our vile body, that it may be like vnto his glorious body, according to the mighty working, whereby hee is able to ſubdue all things to himſelfe.

Then ſhall be ſaid or ſung.

I heard a voice from heauen, ſaying vnto me, Write, From henceforth bleſſed are the dead, which die in the Lord. Euen ſo ſaith the Spirit, that they reſt from their labours.

Then ſhall follow this Leſſon, taken out of the xv. Chapter to the Corinthians, the firſt Epiſtle.

CHriſt is riſen from the dead, and become the firſt fruits of them that ſleepe. For by a man came death, and by a man came the reſurrection of the dead. For as by Adam all die, euen ſo by Chriſt ſhall all bee made aliue, but euery man in his owne order. The firſt is Chriſt, then they that are Chriſts at his comming. Then commeth the end, when he hath deliuered vp the kingdome to God the Father, when hee hath put downe all rule, and all authoritie and power. For he muſt reigne till he haue put all his enemies vnder his feete. The laſt enemie that ſhall be deſtroyed, is death. For hee hath put all things vnder his feete. But

when

When he saith, All things are put vnder him,it is manifest that he is excepted that hath put all things vnder him. When all things are subdued vnto him, then shall the Sonne also himselfe be subiect vnto him that put all things vnder him, that God may be all in all. Els What doe they which are baptized ouer the dead, if the dead rise not at all? why are they then baptized ouer them? yea,and Why stand we alway then in ieopardy? By our reioycing which I haue in Christ Iesu our Lord, I die daily. That I haue fought with beasts at Ephesus after the manner of men,What aduantageth it mee, if the dead rise not againe? Let vs eat and drinke, for to morrow wee shall die. Bee not yee deceiued,euill words corrupt good maners.Awake truely out of sleepe,and sinne not. For some haue not the knowledge of God, I speake this to your shame. But some man will say, How arise the dead? With what body shall they come? Thou foole, that which thou sowest is not quickened except it die. And what sowest thou? Thou sowest not that body that shall be,but bare corne, as of Wheate or some other: but God giueth it a body at his pleasure,to euery seede his owne body. All flesh is not one maner of flesh: but there is one maner of flesh of men, another maner of flesh of beasts, another of fishes,another of birdes. There are also celestiall bodies, and there are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. There is one maner glory of the Sunne,and another glory of the Moone, and another glory of the Starres. For one Starre differeth from another in glory. So is the resurrection of the dead. It is sowne in corruption,it riseth againe in incorruption. It is sowen in dishonour,it riseth againe in honour. It is sowen in weakenesse, it riseth againe in power. It is sowne a naturall body, it riseth againe a spirituall body. There is a naturall body,and there is a spirituall body: As it is also written, The first man Adam was made a liuing soule, and the last Adam was made a quickning spirit. Howbeit, that is not first which is spirituall, but that which is naturall, and then that which is spirituall. The first man is of the earth, earthy. The second man is the Lord from heauen, heauenly. As is the

earthy,

At the buriall of the dead.

earthy, such are they that be earthy. And as is the heauenly, such are they that are heauenly. And as wee haue borne the image of the earthy, so shall we beare the image of the heauenly. This say I brethren, that flesh and blood cannot inherite the kingdome of God, neither doeth corruption inherite incorruption. Behold, I shew you a mystery, we shall not all sleepe: but we shall all be changed, and that in a moment, in the twinckling of an eye, by the last trumpe. For the trumpe shall blow, and the dead shall rise incorruptible, and we shall be changed: For this corruptible must put on incorruption, and this mortall must put on immortality. When this corruptible hath put on incorruption, and this mortall hath put on immortalitie, then shall be brought to passe the saying that is written: Death is swallowed vp into victory: Death, where is thy sting? Hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law. But thanks be vnto God, which hath giuen vs victory through our Lord Jesus Christ. Therefore my deare brethren, be yee stedfast and vnmoueable, alwayes rich in the worke of the Lord, forasmuch as ye know how that your labour is not in vaine in the Lord.

The Lesson ended, the Priest shall say.

Lord haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

Our Father which art in heauen, &c.

And leade vs not into temptation.

Answer.

But deliuer vs from euill. Amen.

The Priest.

ALmighty God, with whom doe liue the spirits of them that depart hence in the Lord, and in whom the soules of them that be elected, after they be deliuered from the burden of the flesh, bee in ioy and felicitie: wee giue thee hearty thankes, for that it hath pleased thee to deliuer this N. our brother out of the

miseries of this sinnefull World, beseeching thee, that it may please thee of thy gracious goodnesse, shortly to accomplish the number of thine elect, and to hasten thy Kingdome, that we with this our brother, and all other departed in the true faith of thy holy Name, may haue our perfect consummation and blisse, both in body and soule, in thy eternall and euerlasting glory. Amen.

The Collect.

Mercifull God, the Father of our Lord Iesus Christ, who is the resurrection and the life, in whom whosoeuer beleeueth, shall liue, though he die, and whosoeuer liueth and beleeueth in him, shall not die eternally: Who also taught vs (by his holy Apostle Paul) not to be sorie as men without hope, for them that sleepe in him: We meekely beseech thee (O Father) to raise vs from the death of sinne, vnto the life of Righteousnesse, that when wee shall depart this life, wee may rest in him, as our hope is this our brother doeth, and that at the generall Resurrection in the last day, we may bee found acceptable in thy sight, and receiue that blessing which thy welbeloued Sonne shall then pronounce to all that loue and feare thee, saying, Come ye blessed children of my Father, receiue the kingdome prepared for you from the beginning of the world. Graunt this, wee beseech thee, O mercifull Father, through Iesus Christ our Mediatour and Redeemer. Amen.

The

¶ The thankesgiuing of women after Childbirth, commonly called, The Churching of women.

¶ The woman ſhall come into the Church, and there ſhall kneele downe in ſome conuenient place, nigh vnto the place where the Table ſtandeth, and the Prieſt ſtanding by her, ſhall ſay theſe words, or ſuch like, as the caſe ſhall require.

FOraſmuch as it hath pleaſed Almighty God of his goodneſſe to giue you ſafe deliuerance, and hath preſerued you in the great danger of childebirth: ye ſhall therefore giue hearty thankes vnto God, and pray.

¶ Then ſhall the Prieſt ſay this Pſalme.



I haue lifted vp mine eyes vnto the hilles: from whence cometh my helpe.

My helpe commeth euen from the Lord: which hath made heauen and earth.

Hee will not ſuffer thy foote to bee moued: and he that keepeth thee, will not ſleepe.

Behold, he that keepeth Iſrael: ſhall neither ſlumber nor ſleepe.

The Lord himſelfe is thy keeper: the Lord is thy defence vpon thy right hand.

So that the Sunne ſhall not burne thee by day: nor the Moone by night.

The Lord ſhall preſerue thee from all euill: yea, it is euen hee that ſhall keepe thy ſoule.

The Lord ſhall preſerue thy going out, and thy comming in: from this time forth for euermore.

Glory be to the Father, and to the Sonne: and to the holy Ghoſt.

As it was in the beginning, is now, and euer ſhall be: World without end. Amen.

Churching of women.

Lord haue mercy vpon vs.
Christ haue mercy vpon vs.
Lord haue mercy vpon vs.
Our Father which art in heauen, &c.
And leade vs not into temptation.
Answere.
But deliuer vs from euill. Amen.
Minister.
O Lord saue this woman thy seruant.
Answere.
Which putteth her trust in thee.
Minister.
Be thou to her a strong tower.
Answere.
From the face of her enemie.
Minister.
Lord heare our prayer.
Answere.
And let our cry come vnto thee.

Minister.

¶ Let vs pray.

ALmighty God, which hast deliuered this woman thy seruant from the great paine and perill of Childbirth: graunt we beseech thee most mercifull Father, that shee, through thy helpe, may both faithfully liue, and walke in her vocation, according to thy will, in this life present, and also may be partaker of euerlasting glory in the life to come, through Iesus Christ our Lord. Amen.

The woman that commeth to giue her thankes, must offer accustomed offerings: and if there be a Communion, it is conuenient that she receiue the holy Communion.

¶ A Com-

¶ A Commination against sinners, with certaine Prayers to be vsed diuers times in the yeare.

¶ After morning Prayer, the people being called together by the ringing of a Bell, and assembled in the Church, the English Letanie shall be said after the accustomed manner. Which ended, the Priest shall goe into the Pulpit, and say thus.

BRethren, in the Primitiue Church there was a godly discipline, that at the beginning of Lent, such persons as were notorious sinners, were put to open penance, and punished in this World, that their soules might be saued in the day of the Lord: and that others admonished by their example, might be the more afraid to offend.

In the stead whereof, vntill the said discipline may be restored againe, (which thing is much to be wished) it is thought good, that at this time (in your presence) should be read the generall sentences of Gods cursing against impenitent sinners, gathered out of the xxviii. Chapter of Deuteronomie, and other places of Scripture: and that ye should answer to euery sentence, Amen: to the intent that you, being admonished of the great indignation of God against sinners, may the rather be called to earnest and true repentance, and may walke more warily in these dangerous dayes, fleeing from such vices, for the which ye affirme with your owne mouthes the curse of God to be due.

CUrsed is the man that maketh any carued or molten image, an abomination to the Lord, the worke of the hands of the craftesman, and putteth it in a secret place to worship it.

And the people shall answere, and say.

Amen.

Minister.

Cursed is he that curseth his father and mother.

Answere.

Amen.

A Commination

Minister.

Cursed is he that remoueth away the marke of his neighbours land.

Answere.

Amen.

Minister.

Cursed is he that maketh the blinde goe out of his way.

Answere.

Amen.

Minister.

Cursed is hee that letteth in Judgement the right of the stranger, of them that be fatherlesse, and of widdowes.

Answere.

Amen.

Minister.

Cursed is he that smiteth his neighbour secretly.

Answere.

Amen.

Minister.

Cursed is he that lyeth with his neighbours wife.

Answere.

Amen.

Minister.

Cursed is he that taketh reward to slay the soule of innocent blood.

Answere.

Amen.

Minister.

Cursed is he that putteth his trust in man, and taketh man for his defence, and in his heart goeth from the Lord.

Answere.

Amen.

Minister.

Cursed are the vnmercifull, the fornicatours, and adulterers, and the couetous persons, the worshippers of images, slanderers, drunkards, and extortioners.

Answere.

Amen.

A Commination.

Minister.

NOw seeing that all they be accursed (as the Prophet Dauid beareth witnesse) which doe erre and goe astray from the Commandements of God, let vs (remembring the dreadfull Iudgement hanging ouer our heads, and being alwaies at hand) returne vnto our Lord God, with all contrition and meekenesse of heart, bewayling and lamenting our sinfull life, knowledging and confessing our offences, and seeking to bring foorth worthy fruits of penance. For now is the axe put vnto the roote of the trees, so that euery tree that bringeth not forth good fruit, is hewen downe, and cast into the fire. It is a fearefull thing to fall into the hands of the liuing God: Hee shall powre downe raine vpon the sinners, snares, fire, and brimstone, storme and tempest, this shall be their portion to drinke. For loe, the Lord is commen out of his place, to visite the wickednesse of such as dwell vpon the earth. But who may abide the day of his comming? who shall be able to endure when he appeareth? His fanne is in his hand, and he will purge his floore, and gather his wheat into the barne, but he will burne the chaffe with vnquenchable fire. The day of the Lord commeth as a thiefe in the night: and when men shall say, Peace, and all things are safe, then shall sudden destruction come vpon them, as sorrow commeth vpon a woman trauailing with childe, and they shall not escape. Then shall appeare the wrath of God in the day of vengeance, which obstinate sinners, through the stubburnesse of their heart, haue heaped vnto themselues, which despised the goodnesse, patience, and long sufferance of God, when he called them continually to repentance. Then shall they call vpon me (saith the Lord) but I will not heare, they shall seeke me early, but they shall not finde mee, and that because they hated knowledge, and receiued not the feare of the Lord, but abhorred my counsell, and despised my correction. Then shall it be too late to knocke, when the doore shall be shut, and too late to cry

Psal. 119.

Matth. 3.

Heb. 11.
Psal. 11.

Esay 26.

Mala. 3.

Matth. 3.

1. Thess. 5

Rom. 2.

Prou. 1.

for

for mercy, when it is the time of Iustice. O terrible voyce of most iust Iudgement, which shall be pronounced vpon them,
Matth. 25 when it shall bee said vnto them, Goe ye cursed into the fire euerlasting, which is prepared for the deuill and his angels.
2. Cor. 6. Therefore brethren, take we heede betime, while the day of Saluation lasteth, for the night commeth, when none can
Iohn 9. worke: but let vs, while we haue the light, beleeue in the light, and walke as the children of the light, that we be not cast into
Matth. 25. the vtter darknesse, where is weeping and gnashing of teeth. Let vs not abuse the goodnes of God, which calleth vs mercifully to amendment, and of his endlesse pitty promiseth vs forgiuenesse of that which is past, if (with a whole minde and
Esay 1. true heart) we returne vnto him. For though our sinnes bee as red as Scarlet, they shalbe as white as snow: and though they be like purple, yet shall they be as white as wool. Turne
Ezek. 21. you cleane (saith the Lord) from all your wickednesse, and your sinne shall not be your destruction. Cast away from you all your vngodlines that ye haue done, make you new hearts, and a new spirit. Wherefore will ye die, O ye house of Israel, seeing that I haue no pleasure in the death of him that dyeth, saith the Lord God: turne you then, & ye shall liue. Although
1 Iohn 2. we haue sinned, yet haue we an Aduocate with the Father, Iesus Christ the righteous, and he it is that obtaineth grace
Esay 53. for our sinnes. For hee was wounded for our offences, and smitten for our wickednesse. Let vs therefore returne vnto him, who is the mercifull receiuer of all true penitent sinners, assuring our selues that he is ready to receiue vs, and most willing to pardon vs, if wee come vnto him with faithfull repentance, if we will submit our selues vnto him, and from hencefoorth walke in his wayes, if wee will take his easie
Matth. 11. yoke and light burden vpon vs to follow him in lowlinesse, patience, and charity, and bee ordered by the gouernance of his holy Spirit, seeking alwayes his glory, and serving him duely in our vocation, with thankesgiuing. This if wee doe, Christ will deliuer vs from the curse of the Law, and from the extreme malediction which shall light vpon them that shall bee set on the left hand, and he will set vs
Matth. 25. on his right hand, and giue vs the blessed benediction

of

of his Father, commanding vs to take possession of his glorious Kingdome, vnto the which he vouchsafe to bring vs all, for his infinite mercy.

Then shall they all kneele vpon their knees: and the Priest and Clearkes kneeling (where they are accustomed to say the Letanie) shall say this Psalme, *Miserere mei Deus.*

Miserere mei Deus, Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

Wash mee throughly from thy wickednesse: and cleanse me from my sinne.

For I acknowledge my faults: and my sinne is euer before me.

Against thee onely haue I sinned, and done this euil in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.

Behold, I was shapen in wickednesse: and in sinne hath my mother conceiued me.

But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.

Thou shalt purge me with Hyssope, and I shall be cleane: thou shalt wash me, and I shall be whiter then snow.

Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.

Turne thy face from my sins: and put out all my misdeeds.

Make me a cleane heart, O God: and renew a right spirit within me.

Cast me not away from thy presence: and take not thy holy Spirit from me.

O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.

Then shall I teach thy wayes vnto thy wicked: and sinners shall be conuerted vnto thee.

Deliuer me from bloodguiltinesse, O God, thou that art

the

the God of my health: and my tongue shall sing of thy righteousnesse.

Thou shalt open my lips (O Lord:) my mouth shall shew thy praise.

For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offering.

The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.

O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.

Then shalt thou be pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Glory be to the Father, and to the Sonne, &c.

As it was in the beginning, is now, &c.

LOrd haue mercy vpon vs.

Christ haue mercy vpon vs.

Lord haue mercy vpon vs.

¶ Our Father which art in heauen, &c.

And leade vs not into temptation.

Answere.

But deliuer vs from euill. Amen.

Minister.

O Lord saue thy seruants.

Answere.

which put their trust in thee.

Minister.

Send vnto them helpe from aboue.

Answere.

And euermore mightily defend them.

Minister.

Helpe vs O God our Sauiour.

Answere.

And for the glory of thy Names sake deliuer vs, be mercifull vnto vs sinners, for thy Names sake.

Minister.

O Lord heare our prayer.

Answere.

And let our cry come vnto thee.

Let

A Commination.

¶ Let vs pray.

O Lord wee beseech thee mercifully heare our prayers, and spare all those which confesse their sinnes vnto thee, that they (whose consciences by sinne are accused) by thy mercifull pardon may bee absolued through Christ our Lord. Amen.

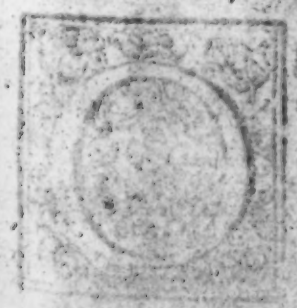
O Most mightie GOD and mercifull Father, which hast compassion of all men, and hatest nothing that thou hast made, which wouldest not the death of a sinner, but that he should rather turne from sinne, and be saued: mercifully forgiue vs our trespasses, receiue and comfort vs, which bee grieued and wearied with the burden of our sinne. Thy propertie is to haue mercie, to thee onely it appertaineth to forgiue sinnes: Spare vs therefore good Lord, spare thy people whom thou hast redeemed: enter not into iudgement with thy seruants, which bee vile earth, and miserable sinners: but so turne thine ire from vs, which meekely knowledge our vilenesse, and truely repent vs of our faults: So make haste to helpe vs in this world, that we may euer liue with thee in the world to come, through Iesus Christ our Lord. Amen.

Then shall the people, say this that followeth, after the Minister.

TUrne thou vs, O good Lord, and so shal we be turned: be fauourable, O Lord, be fauourable to thy people, which turne to thee in weeping, fasting and praying: for thou art a mercifull God, full of compassion, long suffering, and of great pitie. Thou sparest when wee deserue punishment, and in thy wrath thinkest vpon mercy. Spare thy people good Lord, spare them, and let not thine heritage be brought to confusion. Heare vs, O Lord, for thy mercy is great, and after the multitude of thy mercies looke vpon vs.







THE Pſalter or Pſalmes of Dauid,

After the Tranſlation of the Great BIBLE,

Pointed as it ſhall be ſung or ſaid in Churches.

¶ Imprinted at London by Robert Barker, Printer to the Kings moſt Excellent Maieſtie,

1620.

¶ *Cum Priuilegio.*

THE

Moneth. The j. day.

¶ THE PSALMES OF DAVID.

Beatus vir qui non abijt. Psal. j.

BLessed is the man that hath not walked in the counsaile of the vngodly, nor stand in the way of sinners: and hath not sit in the seate of the scornefull. Morning prayer.

2 But his delight is in the Law of the Lord: and in his Law will he exercise himselfe day and night.

3 And he shall bee like a tree planted by the water side: that will bring forth his fruit in due season.

4 His leafe also shall not wither: and looke whatsoeuer he doeth, it shall prosper.

5 As for the vngodly it is not so with them: but they are like the chaffe which the winde scattereth away from the face of the earth.

6 Therefore the vngodly shall not be able to stand in the Iudgement: neither the sinners in the congregation of the righteous.

7 But the Lord knoweth the way of the righteous: and the way of the vngodly shall perish.

Quare fremuerunt gentes? Psal. ij.

WHy doe the heathen so furiously rage together: and why doe the people imagine a vaine thing?

2 The Kings of the earth stand vp, and the rulers take counsaile together: against the Lord, and against his Anointed.

3 Let vs breake their bonds asunder: and cast away their cords from vs.

4 He that dwelleth in heauen shall laugh them to scorne: the Lord shall haue them in derision.

5 Then shall he speake vnto them in his wrath: and vexe them in his sore displeasure.

6 Yet haue I set my King: vpon my holy hill of Sion.

7 I will preach the Law whereof the Lord hath said vn-

to me: Thou art my Sonne, this day haue I begotten thee.
8 Desire of me, and I shall giue thee the heathen for thine inheritance; and the vttermost parts of the earth for thy possession.
9 Thou shalt bruise them with a rod of yron: and breake them in pieces like a potters vessell.
10 Be wise now therefore, O ye kings: be learned ye that are Iudges of the earth.
11 Serue the Lord in feare: and reioyce vnto him with reuerence.
12 Kisse the Sonne, lest he be angry, and so ye perish from the right way: if his wrath be kindled (yea but a little) blessed are all they that put their trust in him.

Domine quid? Psal. 3.

LOrd how are they encreased that trouble me: many are they that rise against me.
2 Many one there be that say of my soule: there is no helpe for him in his God.
3 But thou, O Lord, art my defender: thou art my worship, and the lifter vp of my head.
4 I did call vnto the Lord with my voice: and he heard me out of his holy hill.
5 I laide me downe and slept, and rose vp againe: for the Lord sustained me.
6 I will not be afraid for ten thousands of people: that haue set themselues against me round about.
7 Vp Lord, and helpe me, O my God: for thou smitest all mine enemies vpon the cheeke bone, thou hast broken the teeth of the vngodly.
8 Saluation belongeth vnto the Lord: and thy blessing is vpon thy people.

Cum inuocarem. Plal. 4.

HEare me when I call, O God of my righteousnesse; for thou hast set me at libertie when I was in trouble, haue mercy vpon me, and hearken vnto my prayer.
2 O ye sonnes of men, how long will ye blaspheme mine honour: and haue such pleasure in vanitie, and seeke after leasing?

3 Know this also, that the Lord hath chosen to himselfe the man that is godly: when I call vpon the Lord, hee will heare me.

4 Stand in awe and sinne not: commune with your owne heart, and in your chamber, and be still.

5 Offer the sacrifice of righteousnesse: and put your trust in the Lord.

6 There be many that say: Who wil shew vs any good?

7 Lord, lift thou vp: the light of thy countenance vpon vs.

8 Thou hast put gladnesse in mine heart: since the time that their corne and wine and oyle increased.

9 I will lay me downe in peace, and take my rest: for it is thou Lord onely that makest me dwell in safetie.

Verba mea auribus. Psal. 5.

POnder my words, O Lord: consider my meditation.

2 O hearken thou vnto the voice of my calling, my King and my God: for vnto thee will I make my prayer.

3 My voice shalt thou heare betimes, O Lord: early in the morning will I direct my prayer vnto thee, and will looke vp.

4 For thou art the God that hast no pleasure in wickednesse: neither shall any evill dwell with thee.

5 Such as be foolish shall not stand in thy sight: for thou hatest all them that worke vanity.

6 Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirstie and deceitfull man.

7 But as for me, I will come into thy house, euen vpon the multitude of thy mercy: and in thy feare will I worship toward thy holy Temple.

8 Leade mee, O Lord, in thy righteousnesse, because of mine enemies: make thy way plaine before my face.

9 For there is no faithfulnesse in his mouth: their inward parts are very wickednesse.

10 Their throat is an open sepulchre: they flatter with their tongue.

11 Destroy thou them, O God, let them perish through their owne imaginations: cast them out in the multitude of

there be godlinesse, for they haue rebelled against thee.

12 And let all them that put their trust in thee, reioyce: they shall euer be giuing of thankes, because thou defendest them, they that loue thy Name shall be ioyfull in thee.

13 For thou Lord wilt giue thy blessing vnto the righteous: and with thy fauourable goodnesse wilt thou defend him as with a shield.

Domine ne in furore. Psal. 6.

Euening prayer.

O Lord rebuke mee not in thine indignation: neither chasten me in thy displeasure.

2 Haue mercy vpon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed.

3 My soule is also sore troubled: but Lord, how long wilt thou punish mee?

4 Turne thee, O Lord, and deliuer my soule: O saue me for thy mercies sake.

5 For in death no man remembreth thee: and who will giue thee thankes in the pit?

6 I am weary of my groaning, euery night wash I my bed: and water my couch with my teares.

7 My beautie is gone for very trouble: and worne away because of all mine enemies.

8 Away from me all ye that worke vanitie: for the Lord hath heard the voice of my weeping.

9 The Lord hath heard my petition: the Lord will receiue my prayer.

10 All mine enemies shall be confounded and sore vexed: they shall be turned backe and put to shame suddenly.

Domine Deus meus. Psal. 7.

O Lord my God, in thee haue I put my trust: saue mee from all them that persecute me, and deliuer me.

2 Lest he deuoure my soule like a Lion, and teare it in pieces: while there is none to helpe.

3 O Lord my God, if I haue done any such thing: or if

there

there be any wickednesse in mine hands.

4 If I haue rewarded euill vnto them that dealt friendly with me: yea, I haue deliuered him that without any cause is mine enemie.

5 Then let mine enemie persecute my soule, and take me: yea, let him tread my life downe vpon the earth, and lay mine honour in the dust.

6 Stand vp, O Lord, in thy wrath, and lift vp thy selfe: because of the indignation of mine enemies, arise vp for me in the Iudgement that thou hast commanded.

7 And so shall the congregation of the people come about thee: for their sakes therefore lift vp thy selfe againe.

8 The Lord shall iudge the people, giue sentence with me, O Lord: according to my righteousnesse, and according to the innocencie that is in me.

9 O let the wickednesse of the vngodly come to an ende: but guide thou the iust.

10 For the righteous God: trieth the very hearts & reines.

11 My helpe commeth of God: which preserueth them that are true of heart.

12 God is a righteous Iudge, strong and patient: and God is prouoked euery day.

13 If a man will not turne, hee will whet his sword: hee hath bent his bow, and made it ready.

14 He hath prepared for him the instruments of death: he ordeineth his arrowes against the persecuters.

15 Behold, hee trauaileth with mischiefe: he hath conceiued sorrow and brought forth vngodlinesse.

16 He hath grauen and digged a pit: and is fallen himselfe into the destruction that he made for other.

17 For his trauaile shall come vpon his owne head: and his wickednesse shall fall on his owne pate.

18 I will giue thankes vnto the Lord, according to his righteousnesse: and I will praise the Name of the Lord the most high.

Domine Dominus. Psal. 8.

O Lord our gouernor, how excellent is thy Name in all the world: thou that hast set thy glory aboue the heauens.

2 Out of the mouth of very babes and sucklings hast thou ordeined strength, because of thine enemies: that thou mightest still the enemie and the avenger.

3 For I will consider the heauens, euen the works of thy fingers: the Moone and the Starres which thou hast ordeined.

4 What is man that thou art mindfull of him: and the sonne of man that thou visitest him?

5 Thou madest him lower then the Angels: to crowne him with glory and worship.

6 Thou makest him to have dominion of the workes of thy hands: and thou hast put all things in subiection vnder his feete.

7 All sheepe and oxen: yea and the beasts of the field.

8 The foules of the aire, and the fishes of the Sea: and whatsoeuer walketh through the paths of the Seas.

9 O Lord our gouernour: how excellent is thy Name in all the world?

Confitebor tibi. Psal. 9.

Morning prayer.

I will giue thankes vnto thee, O Lord, with my whole heart: I will speake of all thy marueilous workes.

2 I will be glad and reioyce in thee: yea, my Songs will I make of thy Name, O thou most Highest.

3 Whyle mine enemies are driuen backe: they shall fall and perish at thy presence.

4 For thou hast maintained my right, and my cause: thou art set in the Throne that iudgest right.

5 Thou hast rebuked the heathen, and destroyed the vngodly: thou hast put out their name for euer and euer.

6 O thou enemie, destructions are come to a perpetuall end: euen as the cities which thou hast destroyed, their memoriall is perished with them.

7 But the Lord shall endure for euer: hee hath also pre-

pared his seate for Iudgement.

8 For he shall iudge the world in righteousnesse: and minister true iudgement vnto the people.

9 The Lord also will be a defence for the oppressed: euen a refuge in due time of trouble.

10 And they that know thy Name, will put their trust in thee: for thou Lord hast neuer failed them that seeke thee.

11 O praise the Lord which dwelleth in Sion: shew the people of his doings.

12 For when he maketh inquisition for blood, hee remembreth them: and forgetteth not the complaint of the poore.

13 Haue mercy vpon mee, O Lord, consider the trouble which I suffer of them that hate mee: thou that liftest me vp from the gates of death.

14 That I may shew all thy praises within the ports of the daughter of Sion: I will reioyce in thy saluation.

15 The heathen are sunke downe in the pit that they made: in the same net which they hid priuily, is their foot taken.

16 The Lord is knowen to execute iudgement: the vngodly is trapped in the worke of his owne hands.

17 The wicked shall bee turned into hell: and all the people that forget God.

18 For the poore shall not alway be forgotten: the patient abiding of the meeke shall not perish for euer.

19 Vp Lord, and let not man haue the vpper hand: let the heathen be iudged in thy sight.

20 Put them in feare (O Lord:) that the heathen may know themselues to be but men.

Vt quid Domine. Psal. 10.

Why standest thou so farre off (O Lord:) and hidest thy face in the needfull time of trouble?

2 The vngodly for his owne lust doeth persecute the poore: let them be taken in the craftie wilinesse that they haue imagined.

3 For the vngodly hath made boast of his owne hearts desire: and speaketh good of the couetous whom God abhorreth.

4 The vngodly is so proud, that hee careth not for God: neither is God in all his thoughts.

5 His wayes are alwayes grieuous: thy Iudgements are farre aboue out of his sight, and therefore defieth hee all his enemies.

6 For hee hath said in his heart, Tush, I shall neuer bee cast downe: there shall no harme happen vnto me.

7 His mouth is full of cursing, deceit, and fraud: vnder his tongue is vngodlinesse and vanitie.

8 He sitteth lurking in the theeuish corners of the streets: and priuy in his lurking dennes doeth hee murther the innocent, his eyes are set against the poore.

9 For he lyeth waiting secretly, euen as a Lyon lurketh he in his denne: that he may ravish the poore.

10 He doeth ravish the poore: when hee getteth him into his net.

11 He falleth downe and humbleth himselfe: that the congregation of the poore may fall into the handes of his Captaines.

12 He hath said in his heart, Tush, God hath forgotten: he hideth away his face, and he will neuer see it.

13 Arise (O Lord God) and lift vp thine hand: forget not the poore.

14 Wherefore should the wicked blaspheme God: while he doeth say in his heart, Tush, thou God carest not for it:

15 Surely thou hast seene it: for thou beholdest vngodlinesse and wrong.

16 That thou mayest take the matter into thine hand: the poore committeth himselfe vnto thee, for thou art the helper of the friendlesse.

17 Breake thou the power of the vngodly and malicious: take away his vngodlinesse and thou shalt finde none.

18 The Lord is king for euer and euer: and the heathen are perished out of the land.

19 Lord thou hast heard the desire of the poore: thou preparest their heart, and thine eare hearkeneth thereto.

20 To helpe the fatherlesse and poore vnto their right: that the man of the earth be no more exalted against them.

Moneth. The ij. day.

In Domino confido. Psal. xi.

IN the Lord put I my trust: how say ye then to my soule, that he should flee as a bird unto the hill?

2 For loe, the ungodly bend their bow, and make ready their arrowes within the quiuer, that they may priuily shoot at them which are true of heart.

3 For the foundations will be cast downe: and what hath the righteous done?

4 The Lord is in his holy Temple: the Lords seate is in heauen.

5 His eyes consider the poore: and his eye-lids trieth the children of men.

6 The Lord alloweth the righteous: but the ungodly, and him that delighteth in wickednesse, doeth his soule abhorre.

7 Upon the ungodly he shall raine snares, fire and brimstone, storme, and tempest: this shalbe their portion to drinke.

8 For the righteous Lord loueth righteousnesse: his countenance will behold the thing that is iust.

Saluum me fac. Psal. xii.

Euening prayer.

SAue me Lord, for there is not one godly man left: for the faithfull are minished from among the children of men.

2 They talke of vanity euery one with his neighbour: they vse but flatter with their lips, and dissemble with their double heart.

3 The Lord shall root out all deceitfull lips: and the tongue that speaketh proud things:

4 Which haue said, With our tongue we will preuaile: we are they that ought to speake, who is Lord ouer vs?

5 Now for the comfortlesse troubles sake of the needie: and because of the deepe sighing of the poore,

6 I will vp (saith) the Lord: and will helpe euery one from him that swelleth against him, and will be mine owne sel-

7 The wordes of the Lord are pure wordes: euen as the siluer

siluer which from the earth is tryed, and purified seuen times in the fire.

8 Thou shalt keepe them, O Lord: thou shalt preserue him from this generation for euer.

9 The vngodly walke on euery side: when they are exalted, the children of men are put to rebuke.

Vsquequo Domine. Psal. 13.

HOw long wilt thou forget me (O Lord) for euer: how long wilt thou hide thy face from me?

2 How long shall I seeke counsell in my soule, and be so vexed in my heart: how long shall mine enemies triumph ouer me?

3 Consider and heare me, O Lord my God: lighten mine eyes, that I sleepe not in death.

4 Lest mine enemy say, I haue preuailed against him: for if I be cast downe, they that trouble me, will reioyce at it.

5 But my trust is in thy mercy: and my heart is ioyfull in thy saluation.

6 I will sing of the Lord, because he hath dealt so louingly with me: yea, I will praise y Name of the Lord most highest.

Dixit insipiens. Psal. 14.

THe foole hath said in his heart: There is no God.

2 They are corrupt and become abominable in their doings: there is not one that doeth good, (no not one.)

3 The Lord looked downe from heauen vpon the children of men: to see if there were any that would vnderstand and seeke after God.

4 But they are all gone out of the way, they are altogether become abominable: there is none that doeth good, no not one.

5 Their throat is an open sepulchre, with their tongues haue they deceiued: the poyson of Aspes is vnder their lips.

6 Their mouth is full of cursing and bitternesse: their feet are swift to shed blood.

7 Destruction and vnhappinesse is in their wayes, and the way of peace haue they not knowen: there is no feare of God before their eyes.

8 Haue they no knowledge, that they are all such workers

of

of mischiefe: eating vp my people as it were bread:

9 And call not vpon the Lord, there were they brought in great feare (euen where no feare was:) for God is in the generation of the righteous:

10 As for you, yee haue made a mocke at the counsaile of the poore: because he putteth his trust in the Lord.

11 Who shall giue saluation vnto Israel out of Sion: when the Lord turneth the captiuitie of his people, then shall Iacob reioyce, and Israel shalbe glad.

Domine quis habitabit? Psal. 15.

LOrd, who shall dwell in thy Tabernacle: or who shall rest vpon thy holy hill? Morning prayer.

2 Euen he that leadeth an vncorrupt life: and doeth the thing which is right, and speaketh the truth from his heart.

3 Hee that hath vsed no deceit in his tongue, or done euill to his neighbour: and hath not slandered his neighbour.

4 He that setteth not by himselfe, but is lowly in his owne eyes: and maketh much of them that feare the Lord.

5 Hee that sweareth vnto his neighbour, and disappointeth him not: though it were to his owne hinderance.

6 He that hath not giuen his money vpon vsury: nor taken reward against the innocent.

7 Who so doeth these things: shall neuer fall.

Conserua me. Psal. 16.

PReserue me, O God: for in thee haue I put my trust.

2 O my soule, thou hast said vnto the Lord: thou art my God, my goods are nothing vnto thee.

3 All my delight is vpon the Saints that are in the earth: and vpon such as excell in vertue.

4 But they that runne after another god: shall haue great trouble.

5 Their drinke offerings of blood will I not offer: neither make mention of their names within my lips.

6 The Lord himselfe is the portion of mine inheritance, and of my cup: thou shalt maintaine my lot.
7 The lot is fallen to me in a faire ground: yea, I haue a goodly heritage.
8 I will thanke the Lord for giuing mee warning: my reines also chasten me in the night season.
9 I haue set God alwayes before mee: for hee is on my right hand, therefore I shall not fall.
10 Wherefore my heart was glad, and my glory reioyced: my flesh also shall rest in hope.
11 For why? thou shalt not leaue my soule in hell: neither shalt thou suffer thine holy One to see corruption.
12 Thou shalt shew mee the path of life, in thy presence is the fulnesse of ioy: and at thy right hand there is pleasure for euermore.

Exaudi Domine iustitiam. Psal. 17.

HEare the right, O Lord, consider my complaint: & hearken vnto my prayer, that goeth not out of fained lips.
2 Let my sentence come forth from thy presence: and let thine eyes looke vpon the thing that is equall.
3 Thou hast proued and visited mine heart in the night season, thou hast tryed me, and shalt finde no wickednesse in mee: for I am vtterly purposed that my mouth shall not offend.
4 Because of mens workes that are done against the words of my lippes: I haue kept me from the wayes of the destroyer.
5 O hold thou vp my goings in thy paths: that my footsteps slip not.
6 I haue called vpon thee, O God, for thou shalt heare me: encline thine eare to me, and hearken vnto my words.
7 Shew thy marueilous louing kindnesse, thou that art the Sauiour of them which put their trust in thee: from such as resist thy right hand.
8 Keepe mee as the apple of an eye: hide mee vnder the shadow of thy wings.
9 From the vngodly that trouble me: mine enemies compasse me round about, to take away my soule.

10 They

10 They are inclosed in their owne fat: and their mouth speaketh proud things.

11 They lie waiting in our way on euery side: turning their eyes downe to the ground.

12 Like as a Lyon that is greedy of his pray: and as it were a Lyons whelpe lurking in secret places.

13 Up Lord, disappoint him, and cast him downe: deliuer my soule from the vngodly, which is a sword of thine.

14 From the men of thy hand, O Lord, from the men, I say, and from the euil world: which haue their portion in this life, whose bellies thou fillest with thy hid treasure.

15 They haue children at their desire: and leaue the rest of their substance for their babes.

16 But as for me, I will behold thy presence in righteousnesse: and when I awake vp after thy likenesse, I shalbe satisfied with it.

Diligam te. Psal. 18.

I will loue thee (O Lord) my strength, the Lord is my stony rocke and my defence: my Sauiour, my God, and my might, in whom I will trust, my buckler, the horne also of my saluation, and my refuge. Euening prayer.

2 I will call vpon the Lord, which is worthy to be praised: so shall I be safe from mine enemies.

3 The sorrowes of death compassed me: and the ouerflowings of vngodlinesse made me afraid.

4 The paines of hell came about me: the snares of death ouertooke me.

5 In my trouble I will call vpon the Lord: and complaine vnto my God.

6 So shall he heare my voice out of his holy Temple: and my complaint shall come before him, it shall enter euen into his eares.

7 The earth trembled and quaked: the very foundations also of the hilles shooke and were remoued, because he was wroth.

8 There

8 There went a smoake out of his presence: and a consuming fire out of his mouth, so that coales were kindled at it.
9 He bowed the heauens also and came downe: and it was darke vnder his feet.
10 He rode vpon the Cherubims and did flie: he came flying vpon the wings of the winde.
11 He made darkenesse his secret place: his pauilion round about him, with darke water and thicke cloudes to couer him.
12 At the brightnesse of his presence his clouds remooued: haile stones and coales of fire.
13 The Lord also thundred out of heauen, and the Highest gaue his thunder: haile stones and coales of fire.
14 Hee sent out his arrowes, and scattered them: hee cast foorth lightnings, and destroyed them.
15 The springs of waters were seene, and the foundations of the round world were discouered at thy chiding, O Lord: at the blasting of the breath of thy displeasure.
16 Hee shall send downe from the high to fetch me: and shall take me out of many waters.
17 He shall deliuer me from my strongest enemie, and from them which hate me: for they are too mightie for me.
18 They preuented mee in the day of my trouble: but the Lord was my vpholder.
19 Hee brought me foorth also into a place of libertie: hee brought me forth, euen because he had a fauour vnto me.
20 The Lord shall reward me after my righteous dealing: according to the cleannesse of my hands shall he recompense me.
21 Because I haue kept the wayes of the Lord: and haue not forsaken my God as the wicked doeth.
22 For I haue an eye vnto all his Lawes: and will not cast out his Commandements from me.
23 I was also vncorrupt before him: and eschewed mine owne wickednesse.
24 Therefore shall the Lord reward me after my righteous dealing: and according vnto the cleannesse of my hands in his eye sight.

25 With

25 With the holy thou shalt bee holy: and with a perfect man thou shalt be perfect.

26 With the cleane thou shalt be cleane: and with the froward thou shalt learne frowardnesse.

27 For thou shalt save the people that are in adversitie: and shalt bring downe the high lookes of the proud.

28 Thou also shalt light my candle: the Lord my God shall make my darkenesse to be light.

29 For in thee I shall discomfit an host of men: and with the helpe of my God I shall leape over the wall.

30 The way of God is an undefiled way: the word of the Lord also is tried in the fire, hee is the defender of all them that put their trust in him.

31 For who is God but the Lord: or who hath any strength except our God.

32 It is God that girdeth mee with strength of warre: and maketh my way perfect.

33 Hee maketh my feet like harts feet: and setteth me up on high.

34 He teacheth mine hands to fight: and mine armes shal breake even a bow of steele.

35 Thou hast given mee the defence of thy salvation: thy right hand also shall hold mee up, and thy loving correction shall make me great.

36 Thou shalt make roume enough under me for to goe: that my footsteps shall not slide.

37 I will follow upon mine enemies, and overtake them: neither will I turne againe till I have destroyed them.

38 I will smite them, that they shall not be able to stand: but fall under my feet.

39 Thou hast girded mee with strength unto the battell: thou shalt throw downe mine enemies under me.

40 Thou hast made mine enemies also to turne their backs upon me: and I shall destroy them that hate me.

41 They shal cry, but there shalbe none to helpe them: yea even unto the Lord shal they cry, but he shal not heare them.

42 I will beat them as small as the dust before the wind: I will cast them out as the clay in the streets.

43 Thou shalt deliuer me from the strivings of the people: and thou shalt make me the head of the heathen.
44 A people whom I haue not knowne: shall serue me.
45 Assoone as they heare of me, they shall obey mee: but the strange children shall dissemble with me.
46 The strange children shall fade: and be afraid out of their prisons.
47 The Lord liueth, and blessed bee my strong helper: and praised be the God of my saluation.
48 Euen the God that seeth that I be auenged: and subdueth the people vnto me.
49 It is he that deliuereth me from my (cruell) enemies, and setteth me vp aboue mine aduersaries: thou shalt rid me from the wicked man.
50 For this cause will I giue thanks vnto thee (O Lord) among the Gentiles: and sing praises vnto thy Name.
51 Great prosperitie giueth he vnto his King: and sheweth louing kindnesse vnto Dauid his anoynted, and vnto his seed for euermore.

Cœli enarrant. Psal. 19.

Morning prayer.

THE heauens declare the glory of God: and the firmament sheweth his handy worke.
2 One day telleth another: and one night certifieth another.
3 There is neither speech nor language: but their voyces are heard among them.
4 Their sound is gone out into all lands: and their words into the ends of the world.
5 In them hath he set a tabernacle for the Sunne: Which commeth forth as a bridegrome out of his chamber, and reioyceth as a Giant to runne his course.
6 It goeth forth from the vttermost part of the heauen, and runneth about vnto the end of it againe: and there is nothing hid from the heat thereof.
7 The Law of the Lord is an vndefiled Law, cõuerting the

the soule: the testimonie of the Lord is sure, and giueth wisedome vnto the simple.

8 The Statutes of the Lord are right, and reioyce the heart: the Commandement of the Lord is pure, and giueth light vnto the eyes.

9 The feare of the Lord is cleane, and endureth for euer: the Iudgements of the Lord are true, and righteous altogether.

10 More to be desired are they then gold, yea, then much fine gold: sweeter also then hony, and the hony combe.

11 Moreouer, by them is thy seruant taught: and in keeping of them there is great reward.

12 Who can tell how oft he offendeth: O cleanse thou mee from my secret faults.

13 Keepe thy seruant also from presumptuous sinnes, lest they get the dominion ouer mee: so shall I be vndefiled, and innocent from the great offence.

14 Let the words of my mouth, and the meditation of my heart: be alway acceptable in thy sight.

15 O Lord: my strength and my Redeemer.

Exaudiat te Dominus. Psal. 20.

THe Lord heare thee in the day of trouble: the Name of the God of Iacob defend thee.

2 Send thee helpe from the Sanctuary: and strengthen thee out of Sion.

3 Remember all thy offerings: and accept thy burnt sacrifice.

4 Grant thee thy hearts desire: and fulfill all thy minde.

5 Wee will reioyce in thy saluation, and triumph in the Name of the Lord our God: the Lord performe all thy petitions.

6 Now know I that the Lord helpeth his annointed, and will heare him from his holy heauen: euen with the wholesome strength of his right hand.

7 Some put their trust in charets, and some in horses: but we will remember the Name of the Lord our God.

8 They are brought downe and fallen: but we are risen, and stand vpright.

9 Saue Lord, and heare vs, O King of heauen: when we call vpon thee.

Domine in virtute. Psal. 21.

THe King shall reioyce in thy strength, O Lord: exceeding glad shall he be of thy saluation.

2 Thou hast giuen him his hearts desire: and hast not denied him the request of his lips.

3 For thou shalt preuent him with the blessings of goodnesse: and shalt set a Crowne of pure gold vpon his head.

4 Hee asked life of thee, and thou gauest him a long life: euen for euer and euer.

5 His honour is great in thy Saluation: glory and great worship shalt thou lay vpon him.

6 For thou shalt giue him euerlasting felicitie: and make him glad with the ioy of thy countenance.

7 And why: because the King putteth his trust in ỹ Lord: and in the mercie of the most Highest he shall not miscarie.

8 All thine enemies shall feele thine hand: thy right hand shall finde out them that hate thee.

9 Thou shalt make them like a fierie ouen in time of thy wrath: the Lord shall destroy them in his displeasure, and the fire shall consume them.

10 Their fruit shalt thou roote out of the earth: and their seed from among the children of men.

11 For they intended mischiefe against thee: and imagined such a deuice as they are not able to performe.

12 Therefore shalt thou put them to flight: & the strings of thy bow shalt thou make ready against the face of them.

13 Be thou exalted Lord in thine owne strength: so will we sing and praise thy power.

Deus, Deus meus. Psal. 22.

Euening prayer.

MY God, my God, (looke vpon mee) why hast thou forsaken mee: and art so farre from my health, and from the words of my complaint?

2 O my God, I cry in the day time, but thou hearest not: and in the night season also I take no rest.

3 And thou continuest holy: O thou worship of Israel.

4 Our fathers hoped in thee: they trusted in thee, and thou diddest deliuer them.

5 They called vpon thee and were holpen: they put their trust in thee, and were not confounded.

6 But as for me, I am a worme, & no man: a very scorne of men, and the outcast of the people.

7 All they that see me, laugh me to scorne: they shoote out their lips, and shake their heads, saying,

8 He trusted in God, that he would deliuer him: let him deliuer him, if he will haue him.

9 But thou art hee that tooke mee out of my mothers wombe: thou wast my hope when I hanged yet vpon my mothers breasts.

10 I haue bene left vnto thee euer since I was borne: thou art my God euen from my mothers wombe.

11 O goe not from me, for trouble is hard at hand: and there is none to helpe me.

12 Many oxen are come about mee: fat bulles of Basan close me in on euery side.

13 They gape vpon mee with their mouthes: as it were a ramping and roaring Lion.

14 I am powred out like water, and all my bones are out of ioynt: my heart also in the middest of my body is euen like melting waxe.

15 My strength is dried vp like a pot sheard, & my tongue cleaueth to my gums: and thou shalt bring mee into the dust of death.

16 For (many) dogs are come about mee: and the counsell of the wicked layeth siege against me.

17 They pearced my hands and my feet, I may tell all my bones: They stand staring and looking vpon me.

18 They part my garments among them: and cast lots vpon my vesture.

19 But be not thou farre from mee, O Lord: thou art my succour, haste thee to helpe me.

20 Deliuer my soule from the sword: my darling from the power of the dogge.

21 Saue me from the Lions mouth: thou hast heard mee

also from among the hornes of the Unicornes.

22 I will declare thy Name vnto my brethren: in the middest of the Congregation will I praise thee.

23 O praise the Lord ye that feare him: magnifie him all ye of the seed of Jacob, and feare him all yee seed of Israel.

24 For he hath not despised nor abhorred the low estate of the poore, he hath not hid his face from him: but when he called vnto him, he heard him.

25 My praise is of thee in the great Congregation: my vowes will I performe in the sight of them that feare him.

26 The poore shall eate and be satisfied: they that seeke after the Lord, shall praise him, your heart shall liue for euer.

27 All the ends of the world shall remember themselues, and be turned vnto the Lord: and all the kindreds of the nations shall worship before him.

28 For the kingdome is the Lords: and hee is the gouernour among the people.

29 All such as be fat vpon earth: haue eaten & worshipped.

30 All they that goe downe into the dust shall kneele before him: and no man hath quickened his owne soule.

31 My seed shall serue him: they shall be counted vnto the Lord for a generation.

32 They shall come, and the heauens shall declare his righteousnesse: vnto a people that shall be borne, whom the Lord hath made.

Dominus regit me. Psal. 23.

THe Lord is my Shepheard: therefore can I lacke nothing.

2 He shall feed me in a greene pasture: and leade me forth beside the waters of comfort.

3 He shall conuert my soule: and bring mee forth in the paths of righteousnesse for his Names sake.

4 Yea though I walke thorow the valley of the shadow of death, I will feare none ill: for thou art with me, thy rod and thy staffe comfort me.

5 Thou shalt prepare a Table before mee against them that trouble mee: thou hast anointed my head with oyle, and my cup shall be full.

6 But thy louing kindneſſe and mercy ſhal follow me all the dayes of my life: and I will dwel in the houſe of the Lord for euer.

Domini eſt terra. Pſal. 24.

THE earth is the Lords, and all that therein is: the compaſſe of the world, and they that dwel therein. Morning prayer.

2 For hee hath founded it vpon the Seas: and prepared it vpon the floods.

3 Who ſhall aſcend into the hill of the Lord? or who ſhal riſe vp in his holy place?

4 Euen he that hath cleane hands, and a pure heart: and that hath not lift vp his minde vnto vanitie, nor ſworne to deceiue his neighbour.

5 He ſhall receiue the bleſſing from the Lord; and righteouſneſſe from the God of his ſaluation.

6 This is the generation of them that ſeeke him: euen of them that ſeeke thy face, O Jacob.

7 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glory ſhall come in.

8 Who is the King of glory: it is the Lord ſtrong and mighty, euen the Lord mighty in battel.

9 Lift vp your heads, O ye gates, and be ye lift vp ye euerlaſting doores: and the King of glorie ſhall come in.

10 Who is the King of glorie: euen the Lord of hoſtes, he is the King of glorie.

Ad te Domine. Pſal. 25.

VNto thee, O Lord, will I lift vp my ſoule, my God, I haue put my truſt in thee: O let me not be confounded, neither let mine enemies triumph ouer me.

2 For all they that hope in thee ſhall not be aſhamed: but ſuch as tranſgreſſe without a cauſe, ſhalbe put to confuſion.

3 Shew mee thy wayes, O Lord: and teach mee thy paths.

4 Lead me forth in thy trueth, and learne mee: for thou art the God of my ſaluation, in thee hath beene my hope all the day long.

5 Call to remembrance, O Lord, thy tender mercies: and thy louing kindneſſe which hath bene euer of old.

6 Oh remember not the ſinnes and offences of my youth: but according to thy mercie thinke thou vpon me, O Lord, for thy goodneſſe.

7 Gracious and righteous is the Lord: therefore will he teach ſinners in the way.

8 Them that be meeke ſhall he guide in Iudgement: and ſuch as be gentle, them ſhall he learne his way.

9 All the paths of the Lord are mercie and trueth: vnto ſuch as keepe his Couenant and his Teſtimonies.

10 For thy Names ſake, O Lord: be mercifull vnto my ſinne, for it is great.

11 What man is hee that feareth the Lord: him ſhall hee teach in the way that he ſhall chooſe.

12 His ſoule ſhall dwel at eaſe: & his ſeed ſhal inherit ẏ land.

13 The ſecret of the Lord is among them that feare him: and he will ſhew them his Couenant.

14 Mine eyes are euer looking vnto the Lord: for he ſhal plucke my feet out of the net.

15 Turne thee vnto me, and haue mercy vpon mee: for I am deſolate and in miſerie.

16 The ſorrowes of my heart are enlarged: O bring thou me out of my troubles.

17 Looke vpon mine aduerſitie and miſerie: and forgiue me all my ſinne.

18 Conſider mine enemies how many they are: and they beare a tyrannous hate againſt me.

19 O keepe my ſoule, and deliuer mee: let mee not be confounded, for I haue put my truſt in thee.

20 Let perfectneſſe and righteous dealing wait vpon me: for my hope hath beene in thee.

21 Deliuer Iſrael, O God: out of all his troubles.

Iudica me Domine. Pſal. 26.

BE thou my iudge, O Lord, for I haue walked innocently: my truſt hath bin alſo in ẏ Lord, therfore ſhall I not fall.

2 Examine mee, O Lord, and proue me: trie out my reines and my heart.

3 For thy louing kindnesse is euer before mine eyes: and I will walke in thy trueth.

4 I haue not dwelt with vaine persons: neither will I haue fellowship with the deceitfull.

5 I haue hated the congregation of the wicked: and will not sit among the vngodly.

6 I will wash mine hands in innocency, O Lord: and so will I goe to thine Altar.

7 That I may shew the voyce of thanksgiuing: and tell of all thy wonderous workes.

8 Lord I haue loued the habitation of thy house: and the place where thine honour dwelleth.

9 O shut not vp my soule with the sinners: nor my life with the blood thirstie.

10 In whose hands is wickednes: and their right hands are full of gifts.

11 But as for me, I will walke innocently: O Lord deliuer me, and be mercifull vnto me.

12 My foot standeth right: I will praise the Lord in the Congregations.

Dominus illuminatio. Psal. 27.

THE Lord is my light & my saluation, whom then shall I feare: the Lord is the strength of my life, of whom then shall I be afraid: Euening prayer.

2 When the wicked (euen mine enemies and my foes) came vpon mee to eat vp my flesh: they stumbled and fell.

3 Though an hoste of men were laid against me, yet shall not my heart bee afraid: and though there rose vp warre against me, yet will I put my trust in him.

4 One thing haue I desired of the Lord, which I will require: euen that I may dwell in the house of the Lord all the dayes of my life, to behold the faire beauty of the Lord, and to visit his Temple.

5 For in the time of trouble he shall hide me in his Taber-

nacle;

nacle: yea, in the secret place of his dwelling shall he hide me, and set me vp vpon a rocke of stone.

6 And now shall he lift vp mine head: aboue mine enemies round about me.

7 Therfore will I offer in his dwelling an oblation with great gladnes: I will sing and speake praises vnto the Lord.

8 Hearken vnto my voyce, O Lord, when I cry vnto thee: haue mercy vpon me, and heare me.

9 My heart hath talked of thee, seeke ye my face: thy face Lord will I seeke.

10 O hide not thou thy face from mee; nor cast thy seruant away in displeasure.

11 Thou hast been my succour: leaue me not, neither forsake me, O God of my saluation.

12 When my father and my mother forsake me: the Lord taketh me vp.

13 Teach me thy way, O Lord: and leade me in the right way because of mine enemies.

14 Deliuer me not ouer into the will of mine aduersaries: for there are false witnesses risen vp against mee, and such as speake wrong.

15 I should vtterly haue fainted: but that I beleeue verely to see the goodnesse of the Lord in the land of the liuing.

16 O tary thou the Lords leasure: be strong, and he shall comfort thine heart, and put thou thy trust in the Lord.

Ad te Domine. Psal. 28.

VNto thee will I cry, O Lord, my strength: thinke no scorne of mee, lest if thou make as though thou hearest not, I become like them that goe downe into the pit.

2 Heare the voyce of my humble petitions when I cry vnto thee: when I hold vp my hands toward the Mercie seate of thy holy Temple.

3 O plucke me not away (neither destroy mee) with the vngodly and wicked doers: which speake friendly to their neighbours, but imagine mischiefe in their hearts.

4 Reward them according to their deeds: and according to the wickednesse of their owne inuentions.

5 Recompense them after the worke of their hands: pay

them

them that they haue deserued.

6 For they regard not in their minde the workes of the Lord, nor the operation of his hands: therefore shall hee breake them downe, and not build them vp.

7 Praised be the Lord: for he hath heard the voice of my humble petitions.

8 The Lord is my strength and my shield, my heart hath trusted in him, and I am helped: therefore my heart danceth for ioy, and in my song will I praise him.

9 The Lord is my strength: and he is the wholesome defence of his Annointed.

10 O saue thy people, and giue thy blessing vnto thine inheritance: feed them, and set them vp for euer.

Afferte Domino. Psal. 29.

BRing vnto the Lord (O ye mighty) bring yong rammes vnto the Lord: ascribe vnto the Lord worship and strength.

2 Giue the Lord the honour due vnto his Name: worship the Lord with holy worship.

3 It is the Lord that commandeth the waters: it is the glorious God that that maketh the thunder.

4 It is the Lord that ruleth the sea, the voice of the Lord is mighty in operation: the voice of the Lord is a glorious voyce.

5 The voyce of the Lord breaketh the Cedar trees: yea, the Lord breaketh the Cedars of Libanus.

6 hee made them also to skip like a calfe: Libanus also, and Syrion like a yong Unicorne.

7 The voyce of the Lord deuideth the flames of fire, the voyce of the Lord shaketh the wildernesse: yea, the Lord shaketh the wildernesse of Cades.

8 The voyce of the Lord maketh the Hindes to bring forth yong, and discouereth the thicke bushes: in his Temple doeth euery man speake of his honour.

9 The Lord sitteth aboue the water flood: and the Lord remaineth a King for euer.

10 The Lord shall giue strength vnto his people: the Lord shall giue his people the blessing of peace.

Moneth. The vj. day.

Exaltabo te Domine. Pſal. 30.

Morning prayer.

I Will magnifie thee, O Lord, for thou haſt ſet me vp: and not made my foes to triumph ouer me.

2 O Lord my God, I cryed vnto thee, and thou haſt healed me.

3 Thou Lord haſt brought my ſoule out of hell: thou haſt kept my life from them that goe downe to the pit.

4 Sing praiſes vnto the Lord (O ye Saints of his:) and giue thankes to him for a remembrance of his holineſſe.

5 For his wrath endureth but the twinkling of an eye, and in his pleaſure is life: heauineſſe may endure for a night, but ioy commeth in the morning.

6 And in my proſperity I ſaid, I ſhall neuer be remoued: thou Lord of thy goodnes hadſt made my hill ſo ſtrong.

7 Thou didſt turne thy face (frō me:) & I was troubled.

8 Then cryed I vnto thee, O Lord, and gate me vnto my Lord right humbly.

9 What profit is there in my blood: when I goe downe to the pit?

10 Shall the duſt giue thankes vnto thee: or ſhall it declar thy trueth?

11 Heare, O Lord, and haue mercy vpon mee: Lord bee thou my helper.

12 Thou haſt turned my heauines into ioy: thou haſt put off my ſackcloth, and girded me with gladneſſe.

13 Therefore ſhal euery good man ſing of thy praiſe without ceaſing: O my God, I will giue thanks vnto thee for euer.

In te Domine ſperaui. Pſal. 31.

IN thee, O Lord, haue I put my truſt: let me neuer bee put to confuſion, deliuer me in thy righteouſneſſe.

2 Bow downe thine eare to me: make haſte to deliuer me.

3 And be thou my ſtrong rocke, and the houſe of defence: that thou maiſt ſaue me.

4 For thou art my ſtrong rocke, and my caſtle: bee thou alſo my guide, and lead me for thy Names ſake.

5 Draw me out of the net that they haue laid priuily for me: for thou art my strength.
6 Into thy hands I commend my spirit: for thou hast redeemed me, O Lord, thou God of trueth.
7 I haue hated them that hold of superstitious vanities: and my trust hath been in the Lord.
8 I will be glad, & reioyce in thy mercy: for thou hast considered my trouble, and hast knowne my soule in aduersities.
9 Thou hast not shut me vp into the hand of the enemie: but hast set my feet in a large roume.
10 Haue mercie vpon mee, O Lord, for I am in trouble: and mine eye is consumed for very heauinesse, yea, my soule and my body.
11 For my life is waxen old with heauinesse: and my yeres with mourning.
12 My strength faileth mee, because of mine iniquitie: and my bones are consumed.
13 I became a reproofe among all mine enemies, but specially among my neighbours: and they of mine acquaintance were afraid of me, and they that did see me without, conueyed themselues from me.
14 I am cleane forgotten as a dead man out of minde: I am become like a broken vessell.
15 For I haue heard the blasphemie of the multitude: and feare is on euery side, while they conspire together against me, and take their counsell to take away my life.
16 But my hope hath been in thee, O Lord: I haue said, Thou art my God.
17 My time is in thy hand, deliuer mee from the hand of mine enemies: and from them that persecute me.
18 Shew thy seruant the light of thy countenance: and saue me for thy mercies sake.
19 Let me not be confounded, O Lord, for I haue called vpon thee: let the vngodly be put to confusion, and be put to silence in the graue.
20 Let the lying lips be put to silence: which cruelly disdainefully, and dispitefully speake against the righteous.
21 O how plentifull is thy goodnesse which thou hast layd vp

vp for them that feare thee: and that thou hast prepared for them that put their trust in thee, euen before the sons of men.

22 Thou shalt hide them priuily by thine owne presence, from the prouoking of all men: thou shalt keepe them secretly in thy Tabernacle from the strife of tongues.

23 Thanks be to the Lord: for hee hath shewed me maruelous great kindnesse in a strong citie.

24 And when I made haste, I said: I am cast out of the sight of thine eyes.

25 Neuertheless thou heardest the voyce of my prayer: when I cryed vnto thee.

26 O loue the Lord all yee his Saints: for the Lord preserueth them that are faithfull, and plenteously rewardeth the proud doer.

27 Be strong, and he shall stablish your heart: all ye that put your trust in the Lord.

Beati quorum. Psal. 32.

Euening prayer.

BLessed is he whose vnrighteousnes is forgiuen: and whose sinne is couered.

2 Blessed is the man vnto whom the Lord imputeth no sinne: and in whose spirit there is no guile.

3 For while I held my tongue: my bones consumed away through my daily complaining.

4 For thy hand is heauy vpon me day and night: and my moisture is like the drought in Summer.

5 I will knowledge my sinne vnto thee: and mine vnrighteousnesse haue I not hid.

6 I said, I will confesse my sinnes vnto the Lord: and so thou forgauest the wickednesse of my sinne.

7 For this shall euery one that is godly, make his prayer vnto thee in a time when thou mayest bee found: but in the great water floods they shall not come nigh him.

8 Thou art a place to hide me in, thou shalt preserue mee from trouble: thou shalt compasse me about with songs of deliuerance.

9 I will enforme thee, and teach thee in the way wherein thou shalt goe: and I will guide thee with mine eye.

10 Be ye not like to horse and mule, which haue no vnderstanding: whose mouthes must be holden with bit and bridle, lest they fall vpon thee.

11 Great plagues remaine for the vngodly: but whoso putteth his trust in the Lord, mercy imbraceth him on euery side.

12 Be glad, O ye righteous, and reioyce in the Lord: and be ioyfull all ye that are true of heart.

Exultate iusti. Psal. 33.

REioyce in the Lord, O ye righteous: for it becommeth well the iust to be thankefull.

2 Praise the Lord with harpe: sing Psalmes vnto him with the Lute, and instrument of ten strings.

3 Sing vnto the Lord a new Song: sing praises lustily (vnto him) with a good courage.

4 For the word of the Lord is true: and all his workes are faithfull.

5 He loueth Righteousnesse & Iudgement: the earth is full of the goodnesse of the Lord.

6 By the word of the Lord were the heauens made: and all the hostes of them by the breath of his mouth.

7 He gathereth the waters of the sea together, as it were vpon an heape, and layeth vp the deepe as in a treasure house.

8 Let all the earth feare the Lord: stand in awe of him, all ye that dwell in the world.

9 For he spake, and it was done: hee commanded, and it stood fast.

10 The Lord bringeth the counsell of the heathen to nought: and maketh the deuises of the people to be of none effect, and casteth out the counsailes of Princes.

11 The counsaile of the Lord shal endure for euer: and the thoughts of his heart from generation to generation.

12 Blessed are the people whose God is the Lord Iehoua: and blessed are the folke that he hath chosen to him to be his inheritance.

13 The Lord looked downe from heauen, and beheld all the children of men: from the habitation of his dwelling hee considereth all them that dwell in the earth.

14 Hee fashioneth all the hearts of them: and vnderstandeth

deth all their workes.

15 There is no king that can be saued by the multitude of an host: neither is any mighty man deliuered by much strength.

16 A horse is counted but a vaine thing to saue a man: neither shall he deliuer any man by his great strength.

17 Behold, the eye of the Lord is vpon them that feare him: and vpon them that put their trust in his mercy.

18 To deliuer their soules from death: and to feed them in the time of dearth.

19 Our soule hath patiently tarryed for the Lord: for he is our helpe, and our shield.

20 For our heart shal reioyce in him: because we haue hoped in his holy Name.

21 Let thy mercifull kindnesse (O Lord) be vpon vs: like as we doe put our trust in thee.

Benedicam Domino. Psal. 34.

I will alway giue thankes vnto the Lord: his praise shall euer be in my mouth.

2 My soule shall make her boast of the Lord: the humble shall heare thereof, and be glad.

3 O praise the Lord with mee: and let vs magnifie his Name together.

4 I sought the Lord, and he heard me: yea, he deliuered me out of all my feare.

5 They had an eye vnto him, and were lightened: and their faces were not ashamed.

6 Loe, the poore cryeth, and the Lord heareth him: yea, and saueth him out of his troubles.

7 The Angel of the Lord tarieth round about them that feare him: and deliuereth them.

8 O taste and see how gracious the Lord is: blessed is the man that trusteth in him.

9 O feare the Lord yee that be his Saints: for they that feare him, lacke nothing.

10 The Lions doe lacke, & suffer hunger: but they which seeke the Lord, shall want no manner of thing that is good.

11 Come yee children, and hearken vnto me: I will teach you the feare of the Lord.

12 What man is hee that lusteth to liue, and would faine
see good dayes: keepe thy tongue from euill, and thy lips that
they speake no guile.
13 Eschew euill, and doe good: seeke peace and ensue it.
14 The eyes of the Lord are ouer the righteous: and his
eares are open vnto their prayers.
15 The countenance of the Lord is against them that doe
euill: to roote out the remembrance of them from the earth.
16 The righteous cry, and the Lord heareth them: and
deliuereth them out of all their troubles.
17 The Lord is nigh vnto them that are of a contrite
heart: and will saue such as be of an humble spirit.
18 Great are the troubles of the righteous: but the Lord
deliuereth him out of all.
19 Hee keepeth all his bones: so that not one of them is
broken.
20 But misfortune shall slay the vngodly: and they that
hate the righteous, shall be desolate.
21 The Lord deliuereth the soules of his seruants: and al
they that put their trust in him, shall not be destitute.

Iudica me Domine. Psal. 35.

DEade thou my cause, O Lord, with them that striue with mee: and fight thou against them that fight against mee. Morning prayer.
2 Lay hand vpon the shield and buckler: and stand vp to helpe mee.
3 Bring foorth the speare and stoppe the way against them that persecute mee: say vnto my soule, I am thy saluation.
4 Let them bee confounded and put to shame that seeke after my soule: let them be turned backe, and brought to confusion, that imagine mischiefe for me.
5 Let them bee as the dust before the winde: and the Angel of the Lord scattering them.
6 Let their way be darke and slippery: and let the Angel of the Lord persecute them.

7 For they haue priuily laide their net to destroy me without a cause: yea, euen without a cause haue they made a pit for my soule.

8 Let a sudden destruction come vpon him vnawares, and his net that he hath laide priuily catch himselfe: that hee may fall into his owne mischiefe.

9 And my soule, be ioyfull in the Lord: it shall reioyce in his saluation.

10 All my bones shall say, Lord, who is like vnto thee, which deliuerest the poore from him that is too strong for him: yea, the poore and him that is in misery, from him that spoileth him.

11 False witnesse did rise vp: they laid to my charge things that I knew not.

12 They rewarded me euill for good: to the great discomfort of my soule.

13 Neuertheles, when they were sicke, I put on sackcloth, and humbled my soule with fasting: and my prayer shall turne into mine owne bosome.

14 I behaued my selfe as though it had beene my friend, or my brother: I went heauily as one that mourneth for his mother.

15 But in mine aduersitie they reioyced and gathered them together: yea, the very abiects came together against me vnawares, making mowes at me, and ceased not.

16 With the flatterers were busie mockers: which gnashed vpon me with their teeth.

17 Lord, how long wilt thou looke vpon this: O deliuer my soule from the calamities which they bring on me, and my darling from the Lions.

18 So will I giue thee thankes in the great Congregation: I will praise thee among much people.

19 O let not them that are mine enemies triumph ouer me vngodly: neither let them winke with their eyes that hate me without a cause.

20 And why? their communing is not for peace: but they imagine deceitfull wordes against them that are quiet in the land.

21 They

21 They gaped on me with their mouthes, and sayd: Fie on thee, fie on thee, we saw it with our eyes.
22 This thou hast seene, O Lord: holde not thy tongue then, goe not farre from me, O Lord.
23 Awake, and stand vp to iudge my quarrell: auenge thou my cause, my God and my Lord.
24 Iudge me, O Lord my God, according to thy righteousnesse: and let them not triumph ouer me.
25 Let them not say in their hearts, There, there, so would we haue it: neither let them say, we haue deuoured him.
26 Let them be put to confusion and shame together that reioyce at my trouble: let them be cloathed with rebuke and dishonour that boast themselues against me.
27 Let them be glad and reioyce that fauour my righteous dealing: yea let them say alway, Blessed be the Lord, which hath pleasure in the prosperitie of his seruant.
28 And as for my tongue, it shall be talking of thy righteousnesse: and of thy praise all the day long.

Dixit iniustus. Psal. 36.

MY heart sheweth me the wickednesse of the vngodly: that there is no feare of God before his eyes.
2 For he flattereth himselfe in his owne sight: that his abominable sinne be found out.
3 The wordes of his mouth are vnrighteous, and full of deceit: he hath left off to behaue himselfe wisely, and to doe good.
4 He imagineth mischiefe vpon his bed, and hath set himselfe in no good way: neither doeth he abhorre any thing that is euill.
5 Thy mercy, O Lord, reacheth vnto the heauens: and thy faithfulnesse vnto the clouds.
6 Thy Righteousnesse standeth like the strong mountaines: thy Iudgements are like the great deepe.
7 Thou Lord shalt saue both man and beast, how excellent is thy mercy, O God: and the children of men shall put their trust vnder the shadow of thy wings.
8 They shall bee satisfied with the plenteousnesse of thy house: and thou shalt giue them drinke of thy pleasures, as

out of the Riuer.

9 For with thee is the well of life: and in thy Light shall we see light.

10 O continue forth thy louing kindnesse vnto them that know thee: and thy righteousnesse vnto them that are true of heart.

11 O let not the foot of pride come against me: and let not the hand of the vngodly cast me downe.

12 There are they fallen (all) that worke wickednesse: they are cast downe, and shall not be able to stand.

Noli æmulari. Psal. 37.

Euening prayer.

FRet not thy selfe, because of the vngodly: neither be thou enuious against the euill doers.

2 For they shall soone be cut downe like the grasse: and be withered euen as the greene herbe.

3 Put thou thy trust in the Lord, and be doing good: dwell in the land, and verily thou shalt be fed.

4 Delight thou in the Lord: and he shall giue thee thy hearts desire.

5 Commit thy way vnto the Lord, and put thy trust in him: and he shall bring it to passe.

6 He shall make thy righteousnesse as clearе as the light: and thy iust dealing as the noone day.

7 Hold thee still in the Lord, and abide patiently vpon him: but grieue not thy selfe at him whose way doth prosper, against the man that doeth after euill counsailes.

8 Leaue off from wrath, and let go displeasure: fret not thy selfe, else shalt thou be moued to do euill.

9 Wherefore whosoeuer is disposed to euill, shall be rooted out: and they that patiently abide the Lord, those shall inherite the land.

10 Yet a little while, and the vngodly shall not be seene: thou shalt look after his place, and he shall be away.

11 But the meeke spirited shall possesse the earth: and shall delight themselues in the multitude of peace.

12 The vngodly seeketh counsaile against the iust: and

gnasheth

gnasheth vpon him with his teeth.

13 The Lord shall laugh him to scorne: for he hath seene that his day is comming.

14 The vngodly haue drawen out the sword, and haue bent their bow: to cast downe the poore and needy, and to slay such as be of a right conuersation.

15 Their sword shall goe through their owne heart: and their bow shall be broken.

16 A small thing that the righteous hath: is better then great riches of the vngodly.

17 For the armes of the vngodly shall be broken: and the Lord vpholdeth the righteous.

18 The Lord knoweth the dayes of the godly: and their inheritance shall endure for euer.

19 They shall not be confounded in the perilous time: and in the dayes of dearth they shall haue ynough.

20 As for the vngodly they shall perish, and the enemies of the Lord shall consume as the fat of Lambes: yea, euen as the smoke shall they consume away.

21 The vngodly borroweth, and payeth not againe: but the righteous is mercifull and liberall.

22 Such as be blessed of God shall possesse the land: and they that be cursed of him shall be rooted out.

23 The Lord ordereth a good mans going: and maketh his way acceptable to himselfe.

24 Though he fall, he shall not be cast away: for the Lord vpholdeth him with his hand.

25 I haue beene young, and now am olde: and yet saw I neuer the righteous forsaken, nor his seede begging their bread.

26 The righteous is euer mercifull, and lendeth: and his seed is blessed.

27 Flee from euill, and doe the thing that is good: and dwell for euermore.

28 For the Lord loueth the thing that is right: hee forsaketh not his that be godly, but they are preserued for euer.

29 The righteous shall be punished: as for the seed of the vngodly, it shall be rooted out.

30 The righteous shal inherit the land: and dwell therein for euer.

31 The mouth of the righteous is exercised in wisedome: and his tongue will be talking of Iudgement.

32 The Law of his God is in his heart: and his goings shall not slide.

33 The vngodly seeth the righteous: and seeketh occasion to slay him.

34 The Lord will not leaue him in his hand: nor condemne him when he is iudged.

35 Hope thou in the Lord, and keepe his way, and he shall promote thee, that thou shalt possesse the land: when the vngodly shall perish, thou shalt see it.

36 I my selfe haue seene the vngodly in great power: and flourishing like a greene Bay tree.

37 And I went by, and lo he was gone: I sought him, but his place could no where be found.

38 Keepe innocencie, and take heed vnto the thing that is right: for that shall bring a man peace at the last.

39 As for the transgressors, they shall perish together: and the end of the vngodly is, They shal be rooted out at the last.

40 But the saluation of the righteous commeth of the Lord: which is so their strength in the time of trouble.

41 And the Lord shall stand by them, and saue them: hee shall deliuer them from the vngodly, and shall saue them, because they put their trust in him.

Domine ne in furore. Psal. 38.

Morning prayer.

PVt me not to rebuke, (O Lord) in thine anger: neither chasten me in thy heauy displeasure.

2 For thine arrowes sticke fast in me: & thy hand presseth me sore.

3 There is no health in my flesh, because of thy displeasure: neither is there any rest in my bones, by reason of my sinne.

4 For my wickednesses are gone ouer mine head: and are like

like a sore burden too heaute for me to beare.

5 My wounds stink, & are corrupt: through my foolishnes.

6 I am brought into so great trouble and misery: that I goe mourning all the day long.

7 For my loynes are filled with a sore disease: and there is no whole part in my body.

8 I am feeble and sore smitten: I haue roared for the very disquietnesse of my heart.

9 Lord, thou knowest all my desire: and my groning is not hid from thee.

10 My heart panteth, my strength hath failed me: and the sight of mine eyes is gone from me.

11 My louers and my neighbors did stand looking vpon my trouble: and my kinsemen stood afarre off.

12 They also that sought after my life, laid snares for me: and they that went about to doe me euill, talked of wickednesse, and imagined deceit all the day long.

13 As for me, I was like a deafe man, and heard not: and as one that is dumbe, which doeth not open his mouth.

14 I became euen as a man that heareth not: and in whose mouth are no reproofes.

15 For in thee, O Lord, haue I put my trust: thou shalt answere for me, O Lord my God.

16 I haue required that they, euen mine enemies should not triumph ouer me: for when my foot slipt, they reioyced greatly against me.

17 And I truely am set in the plague: and my heauinesse is euer in my sight.

18 For I will confesse my wickednes: & be sory for my sinne.

19 But mine enemies liue, and are mighty: and they that hate me wrongfully are many in number.

20 They also that reward euill for good, are against me: because I follow the thing that good is.

21 Forsake me not, O Lord my God: be not thou far from me.

22 Haste thee to helpe me: O Lord God of my saluation.

Dixi, custodiam. Psal. 39.

I Said, I will take heede to my wayes: that I offend not in my tongue.

2 I will keepe my mouth, as it were with a bridle: while the vngodly is in my sight.

3 I held my tongue, and spake nothing: I kept silence yea, euen from good words, but it was paine and griefe to me.

4 My heart was hote within mee, and while I was thus musing, the fire kindled: and at the last I spake with my tongue.

5 Lord, let mee know mine ende, and the number of my dayes: that I may be certified how long I haue to liue.

6 Behold, thou hast made my dayes as it were a spanne long: and mine age is euen as nothing in respect of thee, and verely euery man liuing is altogether vanitie.

7 For man walketh in a vaine shadow, and disquieteth himselfe in vaine: he heapeth vp riches, and cannot tell who shall gather them.

8 And now Lord, what is my hope: truely my hope is euen in thee.

9 Deliuer me from all mine offences: and make mee not a rebuke vnto the foolish.

10 I became dumbe and opened not my mouth: for it was thy doing.

11 Take thy plague away from me: I am euen consumed by the meanes of thy heauy hand.

12 When thou with rebukes doest chasten man for sinne, thou makest his beautie to consume away like as it were a moth fretting a garment: euery man therefore is but vanity.

13 Heare my prayer, O Lord, and with thine eares consider my calling: hold not thy peace at my teares.

14 For I am a stranger with thee, and a soiourner: as all my fathers were.

15 O spare mee a little, that I may recouer my strength: before I goe hence, and be no more seene.

Expectans expectaui. Psal. 40.

I waited patiently for the Lord: and hee inclined vnto mee, and heard my calling.

2 He brought me also out of the horrible pit, out of the myre and clay: and set my feet vpon the rocke, and ordered my goings.

3 And hee hath put a new song in my mouth: euen a thankesgiuing vnto our God.

4 Many shall see it, and feare: and shall put their trust in the Lord.

5 Blessed is the man that hath set his hope in the Lord: and turned not vnto the proud, and to such as goe about with lies.

6 O Lord my God, great are thy wonderous workes which thou hast done: like as be also thy thoughts which are to vs-ward, and yet there is no man that ordereth them vnto thee.

7 If I would declare them and speake of them: they should be moe then I am able to expresse.

8 Sacrifice and meate offering thou wouldest not haue: but mine eares hast thou opened.

9 Burnt offerings and sacrifice for sinne hast thou not required: then said I, Loe, I come.

10 In the volume of the booke it is written of mee, that I should fulfill thy will, O my God: I am content to doe it, yea, thy Law is within my heart.

11 I haue declared thy righteousnesse in the great Congregation: loe, I will not refraine my lips, O Lord, and that thou knowest.

12 I haue not hid thy righteousnesse within my heart: my talking hath beene of thy trueth, and of thy saluation.

13 I haue not kept backe thy louing mercy and trueth: from the great Congregation.

14 Withdraw not thou thy mercie from mee, O Lord: let thy louing kindnesse and thy trueth alway preserue mee.

15 For innumerable troubles are come about mee, my sinnes haue taken such hold vpon mee, that I am not able to looke vp: yea, they are moe in number then the haires of mine head, and my heart hath failed me.

16 O Lord, let it be thy pleasure to deliuer me: make haste (O Lord) to helpe me.

17 Let them be ashamed and confounded together that seeke after my soule to destroy it: let them bee driuen backe-

ward

ward, and put to rebuke that wish me euill.

18 Let them be desolate and rewarded with shame, that say vnto me: Fie vpon thee, fie vpon thee.

19 Let all those that seeke thee, be ioyfull and glad in thee: and let such as loue thy saluation, say alway, The Lord bee praised.

20 As for me, I am poore and needy: but the Lord careth for me.

21 Thou art my helper and Redeemer: make no long tarying, O my God.

Beatus qui intelligit. Psal. 41.

Euening prayer.

BLessed is he that considereth the poore (and needy:) the Lord shall deliuer him in the time of trouble.

2 The Lord preserue him and keepe him alue, that hee may be blessed vpon earth: and deliuer not thou him into the will of his enemies.

3 The Lord comfort him when hee lyeth sicke vpon his bedde: make thou all his bedde in his sickenesse.

4 I said, Lord be mercifull vnto me: heale my soule, for I haue sinned against thee.

5 Mine enemies speake euill of me: When shall he die, and his name perish?

6 And if hee come to see me, hee speaketh vanitie: and his heart conceiueth falshood within himselfe, and when he commeth forth, he telleth it.

7 All mine enemies whisper together against mee: euen against me doe they imagine this euill.

8 Let the sentence of guiltinesse proceed against him: and now that he lyeth, let him rise vp no more.

9 Yea, euen mine owne familiar friend whom I trusted: which did also eate of my bread, hath laid great wait for me.

10 But be thou merciful vnto me, O Lord: raise thou me vp againe, and I shall reward them.

11 By this I know that thou fauourest me: that mine enemie doeth not triumph against me.

12 And

12 And when I am in my health, thou vpholdest me: and shalt set me before thy face for euer.
13 Blessed be the Lord God of Israel: world without end. Amen.

Quemadmodum. Psal. 42.

LIke as the hart desireth the water brookes: so longeth my soule after thee, O God.
2 My soule is athirst for God, yea, euen for ỹ liuing God: when shall I come to appeare before the presence of God?
3 My teares haue beene my meat day and night: while they daily say vnto me, Where is now thy God?
4 Now when I thinke thereupon, I powre out my heart by my selfe: for I went with the multitude, & brought them forth into the house of God.
5 In the voyce of praise and thankesgiuing: among such as keepe holy day.
6 Why art thou so full of heauinesse (O my soule:) and why art thou so disquieted within me?
7 Put thy trust in God: for I will yet giue him thankes for the helpe of his countenance.
8 My God, my soule is vexed within mee: therefore will I remember thee, concerning the land of Iordane, and the litle hill of Hermon.
9 One deepe calleth another, because of the noise of the water pipes: all thy waues and stormes are gone ouer me.
10 The Lord hath granted his louing kindnesse on the day time: and in the night season did I sing of him, and made my prayer vnto the God of my life.
11 I will say vnto the God of my strength, Why hast thou forgotten me: Why goe I thus heauily, while the enemy oppresseth mee?
12 My bones are smitten asunder as with a sword: while mine enemies (that trouble me) cast me in the teeth.
13 Namely, while they say daily vnto mee: Where is now thy God?
14 Why art thou so vexed, O my soule: and why art thou so disquieted within me?
15 O, put thy trust in GOD: for I will yet thanke him,

which

which is the helpe of my countenance, and my God.

Iudica me Deus. Psal. 43.

GIue sentence with mee, O God, and defend my cause against the vngodly people: O deliuer me from the deceitfull and wicked man.

2 For thou art the God of my strength, why hast thou put me from thee: and why goe I so heauily, while the enemie oppresseth me?

3 O send out thy light and thy trueth, that they may leade me: and bring me vnto thy holy hill, and to thy dwelling.

4 And that I may goe vnto the Altar of God, euen vnto the God of my ioy and gladnesse: and vpon the harpe will I giue thankes vnto thee, O God my God.

5 Why art thou so heauie, O my soule: and why art thou so disquieted within me?

6 O put thy trust in God: for I will yet giue him thankes, which is the helpe of my countenance, and my God.

Deus auribus. Psal. 44.

Morning prayer.

WE haue heard with our eares, O God, our fathers haue tolde vs: what thou hast done in their time of olde.

2 How thou hast driuen out the heathen with thy hand, and planted them in: how thou hast destroyed the nations, and cast them out.

3 For they gate not the land in possession through their owne sword: neither was it their owne arme that helped them.

4 But thy right hand, and thine arme, and the light of thy countenance: because thou haddest a fauour vnto them.

5 Thou art my King (O God:) send helpe vnto Iacob.

6 Through thee will we ouerthrow our enemies: and in thy Name will we tread them vnder that rise vp against vs.

7 For I will not trust in my bow: it is not my sword that shall helpe.

8 But it is thou that sauest vs from our enemies: and puttest them to confusion that hate vs.

9 We make our boast of God all day long: and will praise thy Name for euer.

10 But now thou art far off, and puttest vs to confusion: and goest not forth with our armies.

11 Thou makest vs to turne our backs vpon our enemies: so that they which hate vs, spoile our goods.

12 Thou lettest vs to be eaten vp like sheepe: and hast scattered vs among the heathen.

13 Thou sellest thy people for nought: and takest no money for them.

14 Thou makest vs to be rebuked of our neighbours: to be laughed to scorne, and had in derision of them that are round about vs.

15 Thou makest vs to be a byword among the heathen: and that the people shake their heads at vs.

16 My confusion is daily before me: and the shame of my face hath couered me.

17 For the voice of the slanderer and blasphemer: for the enemie and auenger.

18 And though all this be come vpon vs, yet do we not forget thee: nor behaue our selues frowardly in thy Couenant.

19 Our heart is not turned backe: neither our steps gone out of thy way.

20 No not when thou hast smitten vs into the place of dragons: and couered vs with the shadow of death.

21 If we haue forgotten the Name of our God, and holden vp our hands to any strange god: shall not God search it out? for he knoweth the very secrets of the heart.

22 For thy sake also are we killed all the day long: and are counted as sheepe appointed to be slaine.

23 Vp Lord, why sleepest thou: awake, and be not absent from vs for euer.

24 Wherefore hidest thou thy face: and forgettest our misery and trouble.

25 For our soule is brought low, euen vnto the dust: our belly cleaueth vnto the ground.

26 Arise and helpe vs: and deliuer vs for thy mercies sake.

Eructauit cor meum. Psal. 45.

My heart is enditing of a good matter: I speake of the things which I haue made vnto the King.

2 My tongue is the pen: of a ready writer.

3 Thou art fairer then the children of men: full of grace are thy lips, because God hath blessed thee for euer.

4 Gird thee with thy sword vpon thy thigh, O thou most mighty: according to thy worship and renowme.

5 Good lucke haue thou with thine honour: ride on, because of the word of trueth, of meekenesse and righteousnesse, and thy right hand shall teach thee terrible things.

6 Thy arrowes are very sharpe, and the people shall be subdued vnto thee: euen in the middes among the Kings enemies.

7 Thy seate (O God) endureth for euer: the Scepter of thy kingdome is a right Scepter.

8 Thou hast loued righteousnesse, and hated iniquitie: wherefore God (euen thy God) hath anointed thee with the oyle of gladnesse aboue thy fellowes.

9 All thy garments smell of Myrrhe, Aloes, and Cassia: out of the Ivory palaces, whereby they haue made thee glad.

10 Kings daughters were among thy honourable women: vpon thy right hand did stand the Queene in a vesture of golde (wrought about with diuers colours.)

11 Hearken (O daughter) and consider, encline thine eare: forget also thine owne people, and thy fathers house.

12 So shall the king haue pleasure in thy beauty: for he is thy Lord (God) and worship thou him.

13 And the daughter of Tyre shalbe there with a gift: like as the rich also among the people shall make their supplication before thee.

14 The Kings daughter is all glorious within: her clothing is of wrought golde.

15 She shall be brought vnto the King in raiment of needle worke: the Virgines that be her fellowes shall beare her company, and shall be brought vnto thee.

16 With ioy and gladnesse shall they be brought: and shall

enter into the Kings palace.

17 In stead of thy fathers thou shalt haue children: whom thou mayest make princes in all lands.

18 I will remember thy Name from one generation vnto another: therefore shall the people giue thankes vnto thee world without end.

Deus noster refugium. Psal. 46.

GOd is our hope and strength: a very present helpe in trouble.

2 Therefore will we not feare though the earth be moued: and though the hilles be caried in the middes of the Sea.

3 Though the waters thereof rage and swell: & though the mountaines shake at the tempest of the same.

4 The riuers of the flood thereof shall make glad the City of God: the holy place of the Tabernacle of the most Highest.

5 God is in the middest of her, therefore shall she not be remooued: God shall helpe her, and that right early.

6 The heathen make much adoe, and the kingdomes are mooued: but God hath shewed his voice, and the earth shall melt away.

7 The Lord of hostes is with vs: the God of Jacob is our refuge.

8 O come hither, and behold the workes of the Lord: what destruction he hath wrought vpon the earth.

9 He maketh warres to cease in all the world: he breaketh the bow, and knappeth the speare in sunder, and burneth the chariots in the fire.

10 Be still then, and know that I am God: I will be exalted among the heathen, and I will be exalted in the earth.

11 The Lord of hostes is with vs: the God of Jacob is our refuge.

Omnes gentes plaudite. Psal. 47.

CLap your hands together, (all ye people:) O sing vnto God with the voice of melody. Euening prayer.

2 For the Lord is high, and to be feared: hee is the great King vpon all the earth.

2 Hee

3 He shall subdue the people vnder vs: and the nations vnder our feet.

4 He shall chuse out an heritage for vs: euen the worship of Iacob whom he loued.

5 God is gone by with a merry noise: and the Lord with the sound of the Trumpe.

6 O sing praises, sing praises vnto (our) God: O sing praises, sing praises vnto our King.

7 For God is the King of all the earth: sing yee praises with vnderstanding.

8 God raigneth ouer the heathen: God sitteth vpon his holy seat.

9 The princes of the people are ioyned vnto the people of the God of Abraham: for God (which is very high exalted) doeth defend the earth as it were with a shield.

Magnus Dominus. Psal. 48.

GReat is the Lord, and highly to be praised: in the citie of our God, euen vpon his holy hill.

2 The hill of Sion is a faire place, and the ioy of the whole earth: vpon the North side lyeth the City of the great King, God is well knowen in her palaces, as a sure refuge.

3 For loe, the kings of the earth: are gathered and gone by together.

4 They marueiled to see such things: they were astonied and suddenly cast downe.

5 Feare came there vpon them, and sorrow: as vpon a woman in her trauaile.

6 Thou shalt breake the ships of the Sea: through the East wind.

7 Like as we haue heard, so haue we seene in the City of the Lord of hosts, in the city of our God: God vpholdeth the same for euer.

8 We wait for thy louing kindnesse (O God:) in the midst of thy Temple.

9 O God, according vnto thy Name, so is thy praise vnto the worldsend: thy right hand is full of righteousnesse.

10 Let the mount Sion reioyce, and the daughters of Iuda be glad: because of thy Iudgements.

11 Walke about Sion, and goe round about her: and tell the towres thereof.
12 Marke well her bulwarkes, set vp her houses: that yee may tell them that come after.
13 For this God is our God for euer and euer: hee shall be our guide vnto death.

Audite hæc omnes. Psal. 49.

O heare ye this, all ye people: ponder it with your eares, all ye that dwell in the world.
2 High and low, rich and poore: one with another.
3 My mouth shall speake of wisedome: and my heart shall muse of vnderstanding.
4 I will encline mine eare to the parable: and shew my darke speech vpon the harpe.
5 Wherefore should I feare in the dayes of wickednes: and when the wickednes of my heeles cõpasseth me round about:
6 There be some that put their trust in their goods; and boast themselues in the multitude of their riches.
7 But no man may deliuer his brother; nor make agreement vnto God for him.
8 For it cost more to redeeme their soules: so that he must let that alone for euer.
9 Yea, though he liue long: and see not the graue.
10 For he seeth that wise men also die, & perish together: as well as the ignorant & foolish, and leaue their riches for other.
11 And yet they thinke that their houses shall continue for euer: and that their dwelling places shall endure from one generation to another, and call the landes after their owne names.
12 Neuertheless, man will not abide in honour: seeing he may be compared vnto the beasts that perish: this is the way of them.
13 This is their foolishnesse: and their posterity praise their saying.
14 They lie in the hell like sheepe, death gnaweth vpon them, and the righteous shall haue domination ouer them in the morning: their beautie shall consume in the sepulchre out of their dwelling.

15 But God hath deliuered my soule from the place of hel: for he shall receiue me.

16 Be not thou afraide though one be made rich: or if the glory of his house be increased.

17 For hee shall cary nothing away with him when hee dyeth: neither shall his pompe follow him.

18 For while he liued, he counted himselfe an happy man: and so long as thou doest well vnto thy selfe, men will speake good of thee.

19 He shall follow the generation of his fathers: and shall neuer see light.

20 Man being in honour, hath no vnderstanding: but is compared vnto the beasts that perish.

Deus Deorum. Psal. 50.

Morning prayer.

THe Lord, euen the most Mightie God hath spoken: and called the world from the rising vp of the Sunne, vnto the going downe thereof.

2 Out of Sion hath God appeared: in perfect beautie.

3 Our God shall come, and shall not keepe silence: there shall goe before him a consuming fire, and a mightie tempest shall bee stirred vp round about him.

4 He shall call the heauen from aboue: and the earth that he may iudge his people.

5 Gather my Saints together vnto me: those that haue made a couenant with me with sacrifice.

6 And the heauens shall declare his righteousnesse: for God is Iudge himselfe.

7 Heare, O my people, and I will speake: I my selfe will testifie against thee, O Israel, for I am God, euen thy God.

8 I will not reproue thee, because of thy Sacrifices, or for thy burnt offerings: because they were not alway before mee.

9 I will take no bullocke out of thy house: nor hee goats

out of thy foldes.

10 For all the beasts of the forrest are mine: and so are the cattels vpon a thousand hilles.

11 I know all the foules vpon the mountaines: and the wilde beasts of the field are in my sight.

12 If I be hungry, I will not tell thee: for the whole world is mine, and all that is therein.

13 Thinkest thou that I will eate bulles flesh: and drinke the blood of goats?

14 Offer vnto God Thankesgiuing: and pay thy vowes vnto the most highest.

15 And call vpon me in the time of trouble: so will I heare thee, and thou shalt praise me.

16 But vnto the vngodly said God: why doest thou preach my Lawes, and takest my Couenant in thy mouth?

17 Whereas thou hatest to be reformed: and hast cast my wordes behinde thee.

18 When thou sawest a thiefe, thou consentedst vnto him: and hast beene partaker with the adulterers.

19 Thou hast let thy mouth speake wickednesse: and with thy tongue thou hast set forth deceit.

20 Thou satest and spakest against thy brother: yea, and hast slandered thine owne mothers sonne.

21 These things hast thou done, and I held my tongue, and thou thoughtest wickedly, that I am euen such a one as thy selfe: but I will reproue thee, and set before thee the things that thou hast done.

22 O consider this, ye that forget God: lest I plucke you away, and there be none to deliuer you.

23 Who so offereth me thankes and praise, he honoureth me: and to him that ordereth his conuersation right, will I shew the saluation of God.

Miserere mei Deus. Psal. 51.

HAue mercy vpon me, O God, after thy great goodnesse: according to the multitude of thy mercies do away mine offences.

2 Wash me throughly from my wickednesse: and cleanse me from my sinne.

3 For I knowledge my faults: & my sin is euer before me.
4 Against thee onely haue I sinned, and done this euill in thy sight: that thou mightest be iustified in thy saying, and cleare when thou art iudged.
5 Behold, I was shapen in wickednesse: and in sin hath my mother conceiued me.
6 But loe, thou requirest trueth in the inward parts: and shalt make me to vnderstand wisedome secretly.
7 Thou shalt purge me with hysope, & I shall be cleane: thou shalt wash me, and I shalbe whiter then snow.
8 Thou shalt make me heare of ioy and gladnesse: that the bones which thou hast broken, may reioyce.
9 Turne thy face from my sins: & put out all my misdeeds.
10 Make me a cleane heart, O God: and renew a right spirit within me.
11 Cast me not away from thy presence: and take not thy holy Spirit from me.
12 O giue me the comfort of thy helpe againe: and stablish me with thy free Spirit.
13 Then shall I teach thy wayes vnto the wicked: and sinners shalbe conuerted vnto thee.
14 Deliuer me from bloodguiltinesse, O God, thou that art the God of my health: and my tongue shall sing of thy righteousnesse.
15 Thou shalt open my lips (O Lord:) and my mouth shall shew thy praise.
16 For thou desirest no sacrifice, else would I giue it thee: but thou delightest not in burnt offerings.
17 The sacrifice of God is a troubled spirit: a broken and contrite heart (O God) shalt thou not despise.
18 O be fauourable and gracious vnto Sion: build thou the walles of Hierusalem.
19 Then shalt thou bee pleased with the sacrifice of righteousnesse, with the burnt offerings and oblations: then shall they offer young bullockes vpon thine Altar.

Quid gloriaris? Psal. 52.

Why boastest thou thy selfe, thou tyrant: that thou canst doe mischiefe?

2 whereas the goodnesse of God: endureth yet daily.
3 Thy tongue imagineth wickednesse: and with lyes thou cuttest like a sharpe rasour.
4 Thou hast loued vnrighteousnes more then goodnes: and to talke of lies more then righteousnes.
5 Thou hast loued to speake all wordes that may do hurt: O thou false tongue.
6 Therefore shall God destroy thee for euer: he shal take thee, and plucke thee out of thy dwelling, and root thee out of the land of the liuing.
7 The righteous also shall see this, and feare: and shall laugh him to scorne.
8 Loe, this is the man that tooke not God for his strength: but trusted vnto the multitude of his riches, and strengthened himselfe in his wickednesse.
9 As for me, I am like a greene Olyue tree in the house of God: my trust is in the tender mercy of God for euer & euer.
10 I will alwayes giue thanks vnto thee for that thou hast done: & I will hope in thy Name, for thy Saints like it well.

Dixit insipiens. Psal. 53.

THe foolish body hath said in his heart: There is no God. Euening prayer.
2 Corrupt are they, and become abominable in their wickednesse: there is none that doeth good.
3 God looked downe from heauen vpon the children of men: to see if there were any that would vnderstand, and seeke after God.
4 But they are all gone out of the way, they are altogether become abominable: there is also none that doeth good, no not one.
5 Are not they without vnderstanding that worke wickednesse: eating vp my people as if they would eate bread they haue not called vpon God.
6 They were afraid where no feare was: for God hath broken the bones of him that beseeged thee, thou hast put them to confusion, because God hath despised them.

7 Oh that the saluation were giuen vnto Israel out of Sion: Oh that the Lord would deliuer his people out of captiuitie.

8 Then should Jacob reioyce: and Israel should bee right glad.

Deus in nomine. Psal. 54.

SAue me, O God, for thy names sake: and auenge mee in thy strength.

2 Heare my prayer, O God: and hearken vnto the words of my mouth.

3 For strangers are risen vp against mee: and tyrants (which haue not God before their eyes) seeke after my soule.

4 Behold, God is my helper: the Lord is with them that vphold my soule.

5 He shall reward euill vnto mine enemies: destroy thou them in thy trueth.

6 An offering of a free heart will I giue thee, and praise thy Name, O Lord: because it is so comfortable.

7 For hee hath deliuered me out of all my trouble: and mine eye hath seene his desire vpon mine enemies.

Exaudi Deus. Psal. 55.

HEare my prayer, O God: and hide not thy selfe from my petition.

2 Take heede vnto mee, and heare mee: how I mourne in my prayer, and am vexed.

3 The enemie cryeth so, and the vngodly commeth on so fast: for they are minded to doe me some mischiefe, so maliciously are they set against me.

4 My heart is disquieted within mee: and the feare of death is fallen vpon me.

5 Fearefulnesse and trembling are come vpon mee: and an horrible dread hath ouerwhelmed me.

6 And I said, Oh that I had wings like a Doue: for then would I flee away and be at rest.

7 Lo, then would I get me away farre off: and remaine in the wildernesse.

8 I would make haste to escape: because of the stormie winde and tempest.

9 Destroy

9 Destroy their tongues, O Lord, and diuide them: for I haue spyed vnrighteousnes and strife in the citie.
10 Day and night they goe about within the walles thereof: mischiefe and sorrow are in the mids of it.
11 Wickednesse is therein: deceit and guile goe not out of their streets.
12 For it is not an open enemy that hath done mee this dishonour: for then I could haue borne it.
13 Neither was it mine aduersary that did magnifie himselfe against me: for then (peraduenture) I would haue hid my selfe from him.
14 But it was euen thou my companion: my guide, and mine owne familiar friend.
15 We tooke sweete counsell together: and walked in the house of God as friends.
16 Let death come hastily vpon them, and let them goe downe quicke into hell: for wickednes is in their dwellings, and among them.
17 As for me, I will call vpon God: and the Lord shall saue me.
18 In the euening and morning, and at noone day will I pray, and that instantly: and he shall heare my voice.
19 It is he that hath deliuered my soule in peace, from the battell that was against me: for there were many with me.
20 Yea, euen God that endureth for euer shall heare mee, and bring them downe: for they wil not turne, nor feare God.
21 He layde his hands vpon such as be at peace with him: and he brake his couenant.
22 The words of his mouth were softer then butter, hauing warre in his heart: his words were smoother then oyle, and yet be they very swords.
23 O cast thy burden vpon the Lord, and he shall nourish thee: and shall not suffer the righteous to fall for euer.
24 And as for them: thou, O God, shalt bring them into the pit of destruction.
25 The bloodthirstie and deceitfull men shall not liue out halfe their dayes: nieuertheless, my trust shall be in thee, O Lord.

Moneth. The xj. day.

Morning prayer.

Miserere mei Deus. Psal. 56.

BE mercifull vnto me, O God, for man goeth about to deuoure me: he is dayly fighting and troubling me.

2 Mine enemies are daily in hand to swallow me vp: for they bee many that fight against mee, O thou most highest.

3 Neuertheles, though I am sometime afraid: yet put I my trust in thee.

4 I will praise God because of his word: I haue put my trust in God, and will not feare what flesh can doe vnto me.

5 They dayly mistake my words: all that they imagine, is to doe me euill.

6 They holde all together, and keepe themselues close: and marke my steps, when they lay wait for my soule.

7 Shall they escape for their wickednesse: thou, O God, in thy displeasure shalt cast them downe.

8 Thou tellest my flittings, put my teares into thy bottell: are not these things noted in thy Booke?

9 whensoeuer I call vpon thee, then shall mine enemies be put to flight: this I know, for God is on my side.

10 In Gods word will I reioyce: in the Lords word will I comfort me.

11 Yea, in God haue I put my trust: I will not be afraid what man can doe vnto me.

12 Vnto thee, O God, will I pay my vowes: vnto thee will I giue thankes.

13 For thou hast deliuered my soule from death, and my feet from falling: that I may walke before God in the light of the liuing.

Miserere mei Deus. Psal. 57.

BE mercifull vnto mee, O God, be mercifull vnto mee, for my soule trusteth in thee: and vnder the shadow of thy wings shall be my refuge, vntill this tyrannie bee ouerpast.

2 I will call vnto the most high God: euen vnto the God that shall performe the cause that I haue in hand.

3 Hee shall send from heauen: and saue mee from the reproofe of him that would eate me vp.

4 God shall send foorth his mercy and trueth: my soule is among Lions.

5 And I lie euen among the children of men (that are set on fire:) whose teeth are speares and arrowes, and their tongue a sharpe sword.

6 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

7 They haue laide a net for my feet, and pressed downe my soule: they haue digged a pit before me, and are fallen into the mids of it themselues.

8 My heart is fixed, O God, my heart is fixed: I will sing and giue praise.

9 Awake vp my glory, awake Lute and Harpe: I my selfe will awake right early.

10 I will giue thanks vnto thee, O Lord, among the people: and I will sing vnto thee among the nations.

11 For the greatnesse of thy Mercy reacheth vnto the heauens: and thy Trueth vnto the clouds.

12 Set vp thy selfe, O God, aboue the heauens: and thy glory aboue all the earth.

Si vere vtique. Psal. 58.

ARe your minds set vpon righteousnesse, O ye Congregation: and doe yee iudge the thing that is right, O yee sonnes of men?

2 Yea, ye imagine mischiefe in your heart vpon the earth: and your hands deale with wickednesse.

3 The vngodly are froward euen from their mothers wombe: assoone as they are borne, they go astray & speak lies.

4 They are as venemous as the poyson of a Serpent: euen like the deafe Adder that stoppeth her eares.

5 Which refuseth to heare the voice of the charmer: charme he neuer so wisely.

6 Breake their teeth (O God) in their mouthes, smite the iaw bones of the Lions, O Lord: let them fall away like water that runneth apace, and when they shoote their arrowes, let them be rooted out.

7 Let

7 Let them consume away like a snaile, and bee like the vntimely fruit of a woman: and let them not see the Sunne.
8 Or euer your pots be made hote with thornes: so let indignation vexe him, euen as a thing that is raw.
9 The righteous shall reioyce when he seeth the vengeance: he shall wash his footsteps in the blood of the vngodly.
10 So that a man shal say, Verily there is a reward for the righteous: doubtlesse there is a God that iudgeth the earth.

Erie pme de inimicis. Psal. 59.

Euening prayer.

DEliuer me from mine enemies (O God:) defend me from them that rise vp against me.
2 O deliuer mee from the wicked doers: and saue me from the bloodthirstie men.
3 For loe, they lie waiting for my soule: the mighty men are gathered against mee, without any offence or fault of me, O Lord.
4 They runne and prepare themselues without my fault: arise thou therefore to helpe me, and behold.
5 Stand vp (O Lord God of hostes) thou God of Israel, to visite all the heathen: and be not mercifull vnto them that offend of malicious wickednesse.
6 They goe to and fro in the euening: they grinne like a dogge, and runne about through the City.
7 Behold, they speake with their mouth, and swords are in their lips: for who doeth heare?
8 But thou, O Lord, shalt haue them in derision: and thou shalt laugh all the heathen to scorne.
9 My strength will I ascribe vnto thee: for thou art the God of my refuge.
10 God sheweth me his goodnesse plenteously: and God shall let me see my desire vpon mine enemies.
11 Slay them not, lest my people forget it: but scatter them abroad among the people, and put them downe, O Lord, our defence.
12 For the sinne of their mouth, and for the words of their

lippes

lippes, they shall be taken in their pride: and why? their preaching is of cursing and lies.

13 Consume them in thy wrath, consume them, that they may perish: and know that it is God that ruleth in Jacob, and vnto the ends of the world.

14 And in the euening they will returne: grinne like a dogge, and will goe about the Citie.

15 They will runne heare and there for meat: and grudge if they be not satisfied.

16 As for me, I will sing of thy power, and will praise thy mercy betimes in the morning: for thou hast beene my defence and refuge in the day of my trouble.

17 Vnto thee (O my strength) will I sing: for thou, O God, art my refuge, and my mercifull God.

Deus repulisti nos. Psal 60.

O God, thou hast cast vs out, & scattered vs abroad: thou hast also beene displeased, O turne thee vnto vs againe.

2 Thou hast mooued the land, and diuided it: heale the sores thereof, for it shaketh.

3 Thou hast shewed thy people heauie things: thou hast giuen vs a drinke of deadly wine.

4 Thou hast giuen a token for such as feare thee: that they may triumph because of the trueth.

5 Therefore were thy beloued deliuered: helpe me with thy right hand, and heare me.

6 God hath spoken in his holinesse, I will reioyce and diuide Sichem: and mete out the valley of Succoth.

7 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head, Juda is my Lawgiuer.

8 Moab is my washpot, ouer Edom will I cast out my shooe: Philistia be thou glad of me.

9 Who will leade me into the strong Citie: Who will bring me into Edom?

10 Hast thou not cast vs out, O God: Wilt not thou, O God, goe out with our hostes?

11 O bee thou our helpe in trouble: for vaine is the helpe of man.

12 Through God will wee doe great actes: for it is hee that

that shalt tread downe our enemies.

Exaudi Deus. Psal. 61.

HEare my crying, O God: give eare vnto my prayer.
2 From the ends of the earth will I call vpon thee: when my heart is in heauinesse.
3 O set mee vp vpon the rocke that is higher then I: for thou hast beene my hope, and a strong towre for me against the enemie.
4 I will dwell in thy Tabernacle for euer: and my trust shalbe vnder the couering of thy wings.
5 For thou, O Lord, hast heard my desires: and hast giuen an heritage vnto those that feare thy Name.
6 Thou shalt grant the King a long life: that his yeeres may endure throughout all generations.
7 Hee shall dwell before God for euer: O prepare thy louing mercy and faithfulnesse, that they may preserue him.
8 So will I alwayes sing praise vnto thy Name: that I may daily performe my vowes.

Nonne Deo. Psal. 62.

Morning prayer.

MY soule truely waiteth still vpon God; for of him commeth my saluation.
2 He verily is my strength, and my saluation: hee is my defence, so that I shall not greatly fall.
3 How long will yee imagine mischiefe against euery man: yee shall bee slaine all the sort of you, yea, as a tottering wall shall ye be, and like a broken hedge.
4 Their deuice is onely how to put him out whom God will exalt: their delight is in lies, they giue good words with their mouth, but curse with their heart.
5 Nevertheleſſe, my soule wait thou still vpon God: for my hope is in him.
6 Hee truely is my strength and my saluation: hee is my defence, so that I shall not fall.
7 In God is my health and my glory: the rocke of my

might

might, and in God is my trust.

8 O put your trust in him alway (yee people:) powre out your hearts before him, for God is our hope.

9 As for the children of men, they are but vanitie: the children of men are deceitfull vpon the weights, they are altogether lighter then vanitie it selfe.

19 O trust not in wrong and robbery, giue not your selues vnto vanitie: if riches increase, set not your heart vpon them.

11 God spake once and twice: I haue also heard the same, that power belongeth vnto God.

12 And that thou Lord art mercifull: for thou rewardest euery man according to his worke.

Deus Deus meus. Psal 63.

O God, thou art my God: early will I seeke thee.

2 My soule thirsteth for thee, my flesh also longeth after thee: in a barren and dry land, where no water is.

3 Thus haue I looked for thee in holinesse: that I might behold thy power and glory.

4 For thy louing kindnesse is better then the life it selfe: my lips shall praise thee.

5 As long as I liue, will I magnifie thee on this maner: and lift vp my hands in thy Name.

6 My soule shalbe satisfied euen as it were with marrow and fatnesse: when my mouth praiseth thee with ioyfull lippes.

7 Haue I not remembred thee in my bed: and thought vpon thee when I was waking?

8 Because thou hast beene my helper: therefore vnder the shadow of thy wings will I reioyce.

9 My soule hangeth vpon thee: thy right hand hath vpholden me.

10 These also that seeke the hurt of my soule: they shal goe vnder the earth.

11 Let them fall vpon the edge of the sword: that they may be a portion for Foxes.

12 But the King shall reioyce in God, all they also that sweare by him, shall be commended: for the mouth of them that speake lies, shall be stopped.

Moneth. The xij. day.

Exaudi Deus. Pſal. 64.

HEare my voice, O God, in my prayer: preſerue my life from feare of the enemie.

2 Hide me from the gathering together of the froward: and from the inſurrection of wicked doers.

3 Which haue whet their tongue like a ſword: and ſhoote out their arrowes, euen bitter words.

4 That they may priuily ſhoote at him that is perfect: ſuddenly doe they hit him, and feare not.

5 They courage themſelues in miſchiefe: and commune among themſelues how they may lay ſnares, and ſay that no man ſhall ſee them.

6 They imagine wickedneſſe, and practiſe it: that they keepe ſecret among themſelues, euery man in the deepe of his heart.

7 But God ſhall ſuddenly ſhoot at them with a ſwift arrow: that they ſhalbe wounded.

8 Yea, their owne tongues ſhall make them fall: in ſo much that who ſo ſeeth them, ſhall laugh them to ſcorne.

9 And all men that ſee it, ſhall ſay, This hath God done: for they ſhall perceiue that it is his worke.

10 The righteous ſhall reioyce in the Lord, and put his truſt in him: and all they that are true of heart, ſhalbe glad.

Te decet hymnus. Pſal. 65.

Euening prayer.

THou, O God, art praiſed in Sion: and vnto thee ſhall the vow bee performed in Hieruſalem.

2 Thou that heareſt the prayer: vnto thee ſhall all fleſh come.

3 My miſdeeds preuaile againſt me: oh be thou mercifull vnto our ſinnes.

4 Bleſſed is the man whom thou chooſeſt and receiueſt vnto thee: hee ſhall dwell in thy Court, and ſhall bee ſatisfied with the pleaſures of thy houſe, euen of thy holy Temple.

5 Thou ſhalt ſhew vs wonderfull things in thy righteouſneſſe, O God of our ſaluation: thou that art the hope of all the ends of the earth, and of them that remaine in the broad ſea.

6 Which

6 Which in his strength setteth fast the mountaines: and is girded about with power.
7 Which stilleth the raging of the Sea: and the noise of his waues, and the madnesse of his people.
8 They also that dwel in the vttermost parts of the earth, shalbe afraid at thy tokens: thou that makest the outgoings of the morning and euening to praise thee.
9 Thou visitest the earth, and blessest it: thou makest it very plenteous.
10 The riuer of God is full of water: thou preparest their corne, for so thou proundest for the earth.
11 Thou waterest her furrowes, thou sendest raine into the little valleys thereof: thou makest it soft with the drops of raine, and blessest the increase of it.
12 Thou crownest the yeere with thy goodnesse: and thy clouds drop fatnesse.
13 They shall drop vpon the dwellings of the wildernesse: and the little hilles shall reioyce on euery side.
14 The foldes shalbe full of sheepe: the valleys also shall stand so thicke with corne, that they shall laugh and sing.

Iubilate Deo. Psal. 66.

O Be ioyfull in God all ye lands: sing praises vnto the honour of his Name, make his praise to be glorious.
2 Say vnto God, O how wonderfull art thou in thy workes: through the greatnesse of thy power shall thine enemies be found lyars vnto thee.
3 For all the world shall worship thee: sing of thee, and praise thy Name.
4 O come hither, and behold the workes of God: how wonderfull he is in his doing toward the children of men.
5 Hee turned the sea into dry land: so that they went thorow the water on foot, there did we reioyce thereof.
6 He ruleth with his power for euer, his eyes behold the people: and such as will not beleeue, shall not be able to exalt themselues.
7 O praise our God (ye people:) and make the voice of his praise to be heard.
8 Which holdeth our soule in life: and suffereth not our

feete

feete to slippe.

9 For thou (O God) hast proued vs: thou also hast tryed vs, like as siluer is tryed.

10 Thou broughtest vs into the snare: and layedst trouble vpon our loynes.

11 Thou sufferedst men to ride ouer our heads: we went through fire and water, and thou broughtest vs out into a wealthy place.

12 I will goe into thy house with burnt offerings: and will pay thee my vowes which I promised with my lips, and spake with my mouth when I was in trouble.

13 I will offer vnto thee fat burnt sacrifices, with the incense of rammes: I will offer bullockes and goats.

14 O come hither, and hearken all ye that feare God: and I will tell you what he hath done for my soule.

15 I called vnto him with my mouth: and gaue him praises with my tongue.

16 If I entende vnto wickednes with my heart: the Lord will not heare me.

17 But God hath heard me: and considered the voice of my prayer.

18 Praised be God, which hath not cast out my prayer: nor turned his mercy from me.

Deus misereatur. Psal. 67.

GOd bee mercifull vnto vs, and bleſſe vs: and shew vs the light of his countenance, and be mercifull vnto vs.

2 That thy way may bee knowen vpon earth: thy sauing health among all nations.

3 Let the people praise thee, O God: yea, let all the people praise thee.

4 O let the Nations reioyce & be glad: for thou shalt iudge the folke righteously, and gouerne the nations vpon earth.

5 Let the people praise thee, O God: let all the people praise thee.

6 Then shall the earth bring forth her increase: and God, euen our owne God, shall giue vs his blessing.

7 God shal bleſſe vs; and all the ends of the world shall feare him.

Exurgat

Moneth. The xiij. day.

Exurgat Deus. Psal. 68.

LEt God arise, and let his enemies be scattered: let them also that hate him, flee before him. Morning prayer.

2 Like as the smoake vanisheth, so shalt thou drive them away: and like as wax melteth at the fire, so let the vngodly perish at the presence of God.

3 But let the righteous be glad and reioyce before God: let them also be merry and ioyfull.

4 O sing vnto God, and sing praises vnto his Name: magnifie him that rideth vpon the heauens as it were vpon an horse, praise him in his Name, yea, and reioyce before him.

5 He is a father of the fatherlesse, and defendeth the cause of the widowes: euen God in his holy habitation.

6 He is the God that maketh men to be of one minde in an house, and bringeth the prisoners out of captiuitie: but letteth the runnagates continue in scarcenesse.

7 O God, when thou wentest forth before the people: when thou wentest through the wildernesse.

8 The earth shooke, and the heauens dropped at the presence of God: euen as Sinai also was moued at the presence of God, which is the God of Israel.

9 Thou, O God, sentest a gracious raine vpon thine inheritance: and refreshedst it when it was weary.

10 Thy Congregation shall dwell therein; for thou, O God, hast of thy goodnesse prepared for the poore.

11 The Lord gaue the word: great was the company of the preachers.

12 Kings with their armies did flee and were discomfited: and they of the houshold diuided the spoile.

13 Though ye haue lien among the pots, yet shall ye be as the wings of a Doue: that is couered with siluer wings, and her feathers like golde.

14 When the Almightie scattered Kings for their sake, then were they as white as snow in Salmon.

15 As the hill of Basan, so is Gods hill: euen an high hill, as the hill of Basan.

16 Why hop ye so, ye high hilles? this is Gods hill, in the which it pleaseth him to dwell: yea, the Lord will abide in it for euer.

17 The charets of God are twentie thousand, euen thousands of Angels: and the Lord is among them as in the holy place of Sinai.

18 Thou art gone vp on high, thou hast led captiuitie captiue, and receiued giftes for men: yea, euen for thine enemies, that the Lord God might dwell among them.

19 Praised be the Lord daily: euen the God which helpeth vs, and powreth his benefits vpon vs.

20 He is our God, euen the God of whom commeth saluation: God is the Lord, by whom we escape death.

21 God shall wound the head of his enemies: and the hairie scalpe of such a one as goeth on still in his wickednesse.

22 The Lord hath said, I will bring my people againe, as I did from Basan: mine owne will I bring againe, as I did sometime from the deepe of the Sea.

23 That thy foot may be dipped in the blood of thine enemies: and that the tongue of thy dogs may be redde through the same.

24 It is well seene, O God, how thou goest: how thou my God and King goest in the Sanctuary.

25 The singers goe before, the minstrels follow after: in the middest are the damosels playing with the timbrels.

26 Giue thankes, O Israel, vnto God the Lord in the Congregations: from the ground of the heart.

27 There is little Beniamin their ruler, and the Princes of Iuda their counsaile: the princes of Zabulon, and the princes of Nephthali.

28 Thy God hath sent foorth strength for thee: stablish the thing O God, that thou hast wrought in vs.

29 For thy Temples sake at Ierusalem: so shall Kings bring presents vnto thee.

30 When the company of the speare-men, and multitude

of the mighty are scattered abroad among the beasts of the people (so that they humbly bring pieces of siluer:) and when he hath scattered the people that delight in warre.

31 Then shall the Princes come out of Egypt: the Morians land shall soone stretch out her hands vnto God.

32 Sing vnto God, O ye kingdomes of the earth: O sing praises vnto the Lord.

33 Which sitteth in the heauens ouer all from the beginning: loe, he doth send out his voice, yea, that a mighty voice.

34 Ascribe ye the power to God ouer Israel: his worship and strength is in the clouds.

35 O God, wonderfull art thou in thy holy places: euen the God of Israel, he will giue strength and power vnto his people, blessed be God.

Saluum me fac. Psal. 69.

SAue me, O God: for the waters are come in, euen vnto my soule. Euening prayer.

2 I sticke fast in the deepe mire where no ground is: I am come into deepe waters, so that the floods runne ouer me.

3 I am weary of crying, my throat is dry: my sight faileth me for waiting so long vpon my God.

4 They that hate me without a cause, are more then the haires of my head: they that are mine enemies, and would destroy me guiltlesse, are mighty.

5 I paid them the things that I neuer tooke: God thou knowest my simplenesse, and my faults are not hid from thee.

6 Let not them that trust in thee, O Lord God of hostes, be ashamed for my cause: let not those that seeke thee, be confounded through me, O Lord God of Israel.

7 And why? for thy sake haue I suffered reproofe: shame hath couered my face.

8 I am become a stranger vnto my brethren: euen an aliant vnto my mothers children.

9 For the zeale of thy house hath euen eaten me: and the rebukes of them that rebuked thee, are fallen vpon me.

10 I wept and chastened my selfe with fasting: and that was turned to my reproofe.

11 I put on a sackecloth also: and they iested vpon me.

12 They that sit in the gate speake against me: and the drunkards make songs vpon me.

13 But Lord, I make my prayer vnto thee: in an acceptable time.

14 Heare me, O God, in the multitude of thy mercy: euen in the trueth of thy saluation.

15 Take me out of the myre that I sinke not: Oh let mee bee deliuered from them that hate mee, and out of the deepe waters.

16 Let not the water flood drowne mee, neither let the deepe swallow me vp: and let not the pit shut her mouth vpon me.

17 Heare me, O Lord, for thy louing kindnesse is comfortable: turne thee vnto mee, according to the multitude of thy mercies.

18 And hide not thy face from thy seruant, for I am in trouble: O haste thee, and heare me.

19 Draw nigh vnto my soule, and saue it: Oh deliuer mee, because of mine enemies.

20 Thou hast knowen my reproofe, my shame, and my dishonour: mine aduersaries are all in thy sight.

21 Thy rebuke hath broken my heart, I am full of heauinesse: I looked for some to haue pitie on me, but there was no man, neither found I any to comfort me.

22 They gaue me gall to eate: and when I was thirstie, they gaue me vineger to drinke.

23 Let their table be made a snare to take themselues withall: and let the things that should haue been for their wealth, be vnto them an occasion of falling.

24 Let their eyes bee blinded that they see not: and euer bow downe their backes.

25 Powre out thine indignation vpon them: and let thy wrathfull displeasure take holde of them.

26 Let their habitation be voide: and no man to dwell in their tents.

27 For

27 For they persecute him whom thou hast smitten: and they talke how they may vexe them whom thou hast wounded.

28 Let them fall from one wickednesse to another: and not come into thy righteousnesse.

29 Let them be wiped out of the booke of the liuing: and not be written among the righteous.

30 As for mee, when I am poore and in heauinesse: thy helpe, O God, shall lift me vp.

31 I will praise the Name of God with a song: and magnifie it with thankesgiuing.

32 This also shall please the Lord: better then a bullocke, that hath hornes and hoofes.

33 The humble shall consider this, and be glad: seeke yee after God, and your soule shall liue.

34 For the Lord heareth the poore: and despiseth not his prisoners.

35 Let heauen and earth praise him: the Sea and all that mooueth therein.

36 For God will saue Sion, and build the cities of Juda: that men may dwell there, and haue it in possession.

37 The posteritie also of his seruants shall inherit it: and they that loue his Name shall dwell therein.

Deus in adiutorium. Psal 70.

HAste thee, O God, to deliuer me: make haste to helpe me, O Lord.

2 Let them bee ashamed and confounded that seeke after my soule: let them be turned backeward and put to confusion that wish me euill.

3 Let them for their reward be soone brought to shame: that cry ouer me, There, there.

4 But let all those that seeke thee, be ioyfull and glad in thee: and let all such as delight in thy Saluation, say alway, The Lord be praised.

5 As for mee, I am poore and in misery: haste thee vnto me, O God.

6 Thou art my helper and my Redeemer: O Lord make no long tarying.

Moneth. The xiiij. day.

In te Domine speraui. Psal. 71.

Morning prayer.

IN thee, O Lord, haue I put my trust, let me neuer be put to confusion: but rid me, and deliuer mee in thy righteousnesse, encline thine eare vnto me, and saue me.

2 Be thou my strong holde, whereunto I may alway resort: thou hast promised to helpe me, for thou art my house of defence, and my castle.

3 Deliuer me, O my God, out of the hand of the vngodly: out of the hand of the vnrighteous and cruell man.

4 For thou, O Lord God, art the thing that I long for: thou art my hope euen from my youth.

5 Through thee haue I bene holden vp euer since I was borne: thou art he that tooke me out of my mothers Wombe: my praise shall be alway of thee.

6 I am become as it were a monster vnto many, but my sure trust is in thee.

7 O let my mouth be filled with thy praise: that I may sing of thy glory and honour all the day long.

8 Cast mee not away in the time of age: forsake mee not when my strength faileth me.

9 For mine enemies speake against me, and they that lay waite for my soule, take their counsell together, saying: God hath forsaken him, persecute him, and take him, for there is none to deliuer him.

10 Goe not farre from me, O God, my God, haste thee to helpe me.

11 Let them be confounded and perish, that are against my soule: let them be couered with shame and dishonour, that seeke to doe me euill.

12 As for me, I will patiently abide alway: and will praise thee more and more.

13 My mouth shall daily speake of thy righteousnesse and saluation: for I know no end thereof.

14 I will goe forth in the strength of the Lord God: and will make mention of thy righteousnesse onely.

15 Thou, O God, hast taught me from my youth vp vntill now: therefore will I tell of thy wonderous workes.

16 Forsake me not, O God, in mine olde age, when I am gray headed: vntil I haue shewed thy strength vnto this generation, and thy power to all them that are yet for to come.

17 Thy righteousnesse, O God, is very high, and great things are they that thou hast done: O God, who is like vnto thee:

18 O what great troubles and aduersities hast thou shewed me, and yet diddest thou turne and refresh mee: yea, and broughtest me from the deepe of the earth againe.

19 Thou hast brought mee to great honour: and comforted me on euery side.

20 Therefore will I praise thee and thy faithfulnesse, (O God) playing vpon an instrument of musicke: vnto thee will I sing vpon the harpe, O thou holy One of Israel.

21 My lips will be faine when I sing vnto thee: and so will my soule whom thou hast deliuered.

22 My tongue also shall talke of thy righteousnesse all the day long: for they are confounded, and brought vnto shame that seeke to doe me euill.

Deus iudicium. Psal. 72.

GIue the King thy Iudgements (O God:) and thy righteousnesse vnto the Kings sonne.

2 Then shall hee iudge the people according vnto right: and defend the poore.

3 The mountaines also shall bring peace: and the little hilles righteousnesse vnto the people.

4 Hee shall keepe the simple folke by their right: defend the children of the poore, and punish the wrong doer.

5 They shall feare thee as long as the Sun and Moone endureth: from one generation to another.

6 He shall come downe like the raine into a fleece of wool: euen as the drops that water the earth.

7 In his time shall the righteous flourish: yea, and abundance of peace, so long as the Moone endureth.

8 His dominion shall be also from the one Sea to the other: and from the flood vnto the worlds end.

9 They that dwell in the wildernesse shall kneele before him: his enemies shall licke the dust.

10 The Kings of Tharsis and of the Iles shall giue presents: the Kings of Arabia and Saba shall bring gifts.

11 All Kings shall fall downe before him: all nations shall doe him seruice.

12 For he shall deliuer the poore when he cryeth: the needy also, and him that hath no helper.

13 He shall be fauourable to the simble and needy: and shall preserue the soules of the poore.

14 He shall deliuer their soules from falshood and wrong: and deare shall their blood be in his sight.

15 He shall liue, and vnto him shall be giuen of the golde of Arabia: prayer shall be made euer vnto him, and dayly shall he be praised.

16 There shall be an heape of corne in the earth high vpon the hilles: his fruite shall shake like Libanus, and shall bee greene in the Citie, like grasse vpon the earth.

17 His Name shall endure for euer, his Name shall remaine vnder the Sunne among the posterities: which shall be blessed through him, and all the heathen shall praise him.

18 Blessed bee the Lord God, euen the God of Israel: which onely doeth wonderous things.

19 And blessed be the Name of his Maiestie for euer: and all the earth shalbe filled with his Maiestie. Amen. Amen.

Quàm bonus Israel. Psal. 73.

Euening prayer.

TRuely God is louing vnto Israel: euen vnto such as are of a cleane heart.

2 Neuertheless my feete were almost gone: my treadings had welnigh slipt.

3 And why: I was grieued at the wicked: I doe also see the vngodly in such prosperitie.

4 For they are in no perill of death: but are lustie & strong.

5 They come in no misfortune like other folke: neither are they plagued like other men.

6 And this is the cause that they be so holden with pride: and ouerwhelmed with cruelty.

7 Their

7 Their eyes swell with fatnesse: and they doe euen what they lust.

8 They corrupt other, and speake of wicked blasphemie: their talking is against the most Highest.

9 For they stretch foorth their mouth vnto the heauen: and their tongue goeth through the World.

10 Therfore fall the people vnto them: and thereout sucke they no small aduantage.

11 Tush (say they) how should God perceiue it: is there knowledge in the most Highest?

12 Lo, these are the vngodly, these prosper in the World, and these haue riches in possession: & I said, Then haue I cleansed my heart in vaine, and washed mine hands in innocencie.

13 All the day long haue I beene punished: and chastened euery morning.

14 Yea, and I had almost said euen as they: but loe, then I should haue condemned the generation of thy children.

15 Then thought I to vnderstand this: but it was too hard for me.

16 Untill I went into the Sanctuary of God: then vnderstood I the end of these men.

17 Namely, how thou doest set them in slippery places: and castest them downe, and destroyest them.

18 Oh how suddenly doe they consume: perish, and come to a fearefull end?

19 Yea, euen like as a dreame when one awaketh: so shalt thou make their image to vanish out of the City.

20 Thus my heart was grieued: and it went euen through my reines.

21 So foolish was I and ignorant: euen as it were a beast before thee.

22 Neuertheless, I am alway by thee: for thou hast holden me by my right hand.

23 Thou shalt guide me with thy counsaile: and after that receiue me with glory.

24 Whom haue I in heauen but thee: and there is none vpon earth that I desire in comparison of thee.

25 My flesh and my heart faileth: but God is the strength of my heart, and my portion for euer.

26 For

26 For loe, they that forsake ther, shall perish: thou hast destroyed all them that commit fornication against thee.
27 But it is good for me to hold me fast by God, to put my trust in the Lord God: and to speake of all thy workes (in the gates of the daughter of Sion.)

Vt quid Deus. Psal. 74.

O God, wherefore art thou absent from vs so long: why is thy wrath so hote against the sheepe of thy pasture?
2 O thinke vpon thy Congregation: whom thou hast purchased and redeemed of olde.
3 Thinke vpon the tribe of thine inheritance: and mount Sion wherein thou hast dwelt.
4 Lift vp thy feete, that thou mayest vtterly destroy euery enemie: which hath done euill in thy Sanctuary.
5 Thine aduersaries roare in the midst of thy Congregations: and set vp their banners for tokens.
6 He that hewed timber afore out of the thicke trees: was knowen to bring it to an excellent worke.
7 But now they breake downe all the carued worke thereof: with axes and hammers.
8 They haue set fire vpon thy holy places: and haue defiled the dwelling place of thy Name, euen to the ground.
9 Yea, they said in their hearts, Let vs make hauocke of them altogether: thus haue they burnt vp all the houses of God in the land.
10 We see not our tokens, there is not one Prophet more: no not one is there among vs that vnderstandeth any more.
11 O God, how long shal the aduersary doe this dishonor: how long shall the enemy blaspheme thy Name, for euer?
12 Why withdrawest thou thy hand: why pluckest not thou thy right hand out of thy bosome to consume the enemie?
13 For God is my King of olde: the helpe that is done vpon earth, he doeth it himselfe.
14 Thou diddest diuide the sea through thy power: thou brakest the heads of the dragons in the waters.
15 Thou smotest the heads of Leuiathan in pieces: and gauest him to be meate for the people in the wildernesse.

16 Thou

16 Thou broughtest out fountaines and waters out of the hard rockes: thou driedst vp mightie waters.

17 The day is thine, and the night is thine: thou hast prepared the light and the Sunne.

18 Thou hast set all the borders of the earth: thou hast made Summer and Winter.

19 Remember this, O Lord, how the enemie hath rebuked: and how the foolish people hath blasphemed thy Name.

20 O deliuer not the soule of the Turtle Doue vnto the multitude of the enemies: and forget not the Congregation of the poore for euer.

21 Looke vpon the Couenant: for all the earth is full of darkenesse, and cruell habitations.

22 Oh let not the simple goe away ashamed: but let the poore and needy giue praise vnto thy Name.

23 Arise, O God, maintaine thine owne cause: remember how the foolish man blasphemeth thee dayly.

24 Forget not the voice of thine enemies: the presumption of them that hate thee, increaseth euer more and more.

Confitebimur tibi. Psal. 75.

Morning prayer.

VNto thee, O God, doe we giue thanks: yea, vnto thee doe we giue thankes.

2 Thy Name also is so nigh: and that do thy wondrous workes declare.

3 When I receiue the Congregation: I shall iudge according vnto right.

4 The earth is weake, and all the inhabiters thereof: I beare vp the pillars of it.

5 I said vnto the fooles, Deale not so madly: and to the vngodly, Set not vp your horne.

6 Set not vp your horne on high: and speake not with a stiffe necke.

7 For promotion commeth neither from the East, nor from the West: nor yet from the South.

8 And why? God is the Iudge: hee putteth downe one, and setteth vp another.

9 For

9 For in the hand of the Lord there is a cup, and the wine is red: it is full mixt and he powreth out of the same.
10 As for the dregs thereof: all the vngodly of the earth shall drinke them, and sucke them out.
11 But I will talke of the God of Jacob: and praise him for euer.
12 All the hornes of the vngodly also will I breake: and the hornes of the righteous shalbe exalted.

Notus in Iudæa. Psal. 76.

IN Jurie is God knowen: his Name is great in Israel.
2 At Salem is his tabernacle: & his dwelling in Sion.
3 There brake hee the arrowes of the bow: the shield, the sword, and the battaile.
4 Thou art of more honour and might: then the hilles of the robbers.
5 The proud are robbed, they haue slept their sleepe: and all the men whose hands are mightie, haue found nothing.
6 At thy rebuke, O God of Jacob: both the charet and horse are fallen.
7 Thou, euen thou art to be feared: and who may stand in thy sight when thou art angry:
8 Thou diddest cause thy Judgement to be heard from heauen: the earth trembled and was still.
9 When God arose to Judgement: and to helpe all the meeke vpon earth.
10 The fiercenesse of man shall turne to thy praise: and the fiercenesse of them shalt thou refraine.
11 Promise vnto the Lord your God, and keepe it, all yee that be round about him: bring presents vnto him that ought to be feared.
12 He shall refraine the spirit of Princes: and is wonderfull among the Kings of the earth.

Voce mea ad Dominum. Psal. 77.

I will cry vnto God with my voice: euen vnto God will I cry with my voice, and he shall hearken vnto me.
2 In the time of my trouble I sought the Lord: my sore ranne and ceased not, in the night season my soule refused comfort.

3 When

3 When I am in heauinesse, I will thinke vpon God: when my heart is vexed, I will complaine.
4 Thou holdest mine eyes waking: I am so feeble that I cannot speake.
5 I haue considered the dayes of olde: and the yeeres that are past.
6 I call to remembrance my song; and in the night I commune with mine owne heart, and search out my spirits.
7 Will the Lord absent himselfe for euer: and will hee be no more intreated?
8 Is his mercy cleane gone for euer: and is his promise come vtterly to an end for euermore?
9 Hath God forgotten to be gracious: and will he shut vp his louing kindnesse in displeasure?
10 And I said, It is mine owne infirmitie: but I will remember the yeeres of the right hand of the most Highest.
11 I will remember the workes of the Lord: and call to minde the wonders of olde time.
12 I will thinke also of all thy workes: and my talking shall be of thy doings.
13 Thy way, O God, is holy; who is so great a God (as our God?).
14 Thou art the God that doeth wonders: and hast declared thy power among the people.
15 Thou hast mightily deliuered thy people: euen the sons of Jacob and Joseph.
16 The waters saw thee, O God, the waters saw thee, and were afraid: the depths also were troubled.
17 The cloudes powred out water, the aire thundred: and thine arrowes went abroad.
18 The voice of thy thunder was heard round about: the lightnings shone vpon the ground, the earth was moued, and shooke withall.
19 Thy way is in the sea, and thy pathes in the great waters: and thy footsteps are not known.
20 Thou leddest thy people like sheepe: by the hand of Moses and Aaron.

Moneth. The xv. day.

Attendite populc. Psal. 78.

Euening prayer.

GIue eare my Law, O my people: encline your eares vnto the wordes of my mouth.

2 I will open my mouth in a parable: I will declare hard sentences of olde.

3 Which wee haue heard and known: and such as our fathers haue tolde vs.

4 That wee should not hide them from the children of the generations to come: but to shewe the honour of the Lord, his mighty and wonderfull workes that he hath done.

5 For he made a couenant with Jacob, and gaue Israel a Law: which he commanded our forefathers to teach their children.

6 That their posteritie might know it: and the children which were yet vnborne.

7 To the intent that when they came vp: they might shew their children the same.

8 That they might put their trust in God: and not to forget the workes of God, but to keepe his Commaundements.

9 And not to be as their forefathers; a faithlesse and stubborne generation: a generation that set not their heart aright, and whose spirit cleaueth not stedfastly vnto God.

10 Like as the children of Ephraim: which being harnessed and carrying bowes, turned themselues backe in the day of battaile.

11 They kept not the Couenant of God: and would not walke in his Law.

12 But forgate what he had done: and the wonderfull worke that he had shewed for them.

13 Marueilous things did he in the sight of our forefathers in the land of Egypt: euen in the field of Zoan.

14 He diuided the sea, and let them goe through: he made the waters to stand on an heape.

15 In the day time also he led them with a cloud: and all the night through, with a light of fire.

16 He claue the hard rockes in the wildernesse: and gaue them drinke thereof, as it had beene out of the great depth.

17 He

17 Hee brought waters out of the stony rockes: so that it gushed out like the Riuers.
18 Yet for all this they sinned more against him: and provoked the most Highest in the wildernesse.
19 They tempted God in their hearts: and required meat for their lust.
20 They spake against God also, saying: Shall God prepare a table in the wildernesse?
21 He smote the stonie rocke indeed, that the water gushed out, and the streames flowed withall: but can hee giue bread also, or prouide flesh for his people?
22 When the Lord heard this, hee was wroth: so the fire was kindled in Jacob, and there came vp heauie displeasure against Israel.
23 Because they beleeued not in God: and put not their trust in his helpe.
24 So he commanded the clouds aboue: and opened the doores of heauen.
25 He rained downe Manna also vpon them for to eate: and gaue them food from heauen.
26 So man did eate Angels food: for he sent them meate ynough.
27 He caused the East winde to blow vnder heauen: and through his power he brought in the South west winde.
28 Hee rained flesh vpon them as thicke as dust: and feathered fowles like as the sand of the sea.
29 He let it fall among their tents: euen round about their habitation.
30 So they did eate and were well filled, for he gaue them their owne desire: they were not disappointed of their lust.
31 But while the meat was yet in their mouthes the heauy wrath of God came vpon them, & slew the wealthiest of them: yea, and smote downe the chosen men that were in Israel.
32 But for all this they sinned yet more: and beleeued not his wonderous workes.
33 Therefore their dayes did hee consume in vanitie: and their yeeres in trouble.
34 When he slew them, they sought him: and turned them early,

early, and enquired after God.

35 And they remembred that God was their strength: and that the high God was their Redeemer.

36 Neuertheles, they did but flatter him with their mouth: and dissembled with him in their tongue.

37 For their heart was not whole with him: neither continued they stedfast in his Couenant.

38 But he was so mercifull that he forgaue their misdeeds: and destroyed them not.

39 Yea, many a time turned he his wrath away: and would not suffer his whole displeasure to arise.

40 For he considered that they were but flesh: and that they were euen a winde that passeth away, and commeth not againe.

41 Many a time did they prouoke him in the wildernesse: and grieued him in the desart.

42 They turned backe, and tempted God: and moued the Holy one in Israel.

43 They thought not of his hand: and of the day when he deliuered them from the hand of the enemie.

44 How he had wrought his miracles in Egypt: and his wonders in the field of Zoan.

45 He turned their waters into blood: so that they might not drinke of the riuers.

46 He sent lice among them, and deuoured them vp: and frogs to destroy them.

47 He gaue their fruit vnto the caterpiller: and their labour vnto the grashopper.

48 He destroyed their Vines with hailestones: and their Mulberry trees with the frost.

49 He smote their cattell also with hailestones: and their flockes with hot thunderbolts.

50 He cast vpon them the furiousnesse of his wrath, anger, displeasure, and trouble: and sent euill angels among them.

51 He made a way to his indignation, and spared not their soule from death: but gaue their life ouer to the pestilence.

52 And smote all the first borne in Egypt: the most principall and mightiest in the dwellings of Ham.

53 But as for his owne people, hee ledde them forth like sheepe: and caried them in the wildernesse like a flocke.

54 He brought them out safely that they should not feare: and ouerwhelmed their enemies with the Sea.

55 And brought them within the borders of his Sanctuarie: euen to his mountaine which hee purchased with his right hand.

56 He cast out the heathen also before them: caused their land to be diuided among them for an heritage, and made the tribes of Israel to dwell in their tents.

57 So they tempted and displeased the most high God: and kept not his Testimonies.

58 But turned their backes, and fell away like their fathers: starting aside like a broken bow.

59 For they grieued him with their hill altars: and prouoked him to displeasure with their images.

60 When God heard this, hee was wroth: and tooke sore displeasure at Israel.

61 So that hee forsooke the Tabernacle in Silo: euen the Tent that he had pitched among them.

62 Hee deliuered their power into captiuitie: and their beautie into the enemies hand.

63 He gaue his people ouer also vnto the sword: and was wroth with his inheritance.

64 The fire consumed their yong men: and their maydens were not giuen to marriage.

65 Their Priests were slaine with the sword: and there were no widowes to make lamentation.

66 So the Lord awaked as one out of sleepe: and like a Gyant refreshed with wine.

67 Hee smote his enemies in the hinder parts: and put them to a perpetuall shame.

68 Hee refused the Tabernacle of Joseph: and chose not the tribe of Ephraim.

69 But chose the tribe of Juda: euen the hill of Sion which he loued.

70 And there he builded his Temple on high: & lay y foundation of it like the ground which he hath made continually.

71 He chose Dauid also his seruant: and tooke him away from the sheepe folds.

72 As hee was following the ewes great with young ones, he tooke him: that he might feed Jacob his people, and Israel his inheritance.

73 So he fedde them with a faithfull and true heart: and ruled them prudently with all his power.

Deus venerunt. Psal. 79.

Morning prayer.



God, the heathen are come into thine inheritance: thy holy Temple haue they defiled, and made Hierusalem an heape of stones.

2 The dead bodies of thy seruants haue they giuen to bee meate vnto the foules of the ayre: and the flesh of thy Saints vnto the beasts of the land.

3 Their blood haue they shed like water on euery side of Hierusalem: and there was no man to bury them.

4 We are become an open shame to our enemies: a very scorne and derision vnto them that are round about vs.

5 Lord, how long wilt thou be angry: shall thy ielousie burne like fire for euer?

6 Powre out thine indignation vpon the heathen that haue not knowen thee: and vpon the kingdomes that haue not called vpon thy Name.

7 For they haue deuoured Jacob: and layd waste his dwelling place.

8 O remember not our old sinnes, but haue mercy vpon vs, and that soone: for we are come to great misery.

9 Helpe vs, O God of our saluation, for the glory of thy Name: O deliuer vs, and bee mercifull vnto our sinnes for thy Names sake.

10 Wherefore doe the heathen say: where is now their God?

11 O let the vengeance of thy seruants blood that is shed: be openly shewed vpon the heathen in our sight.

12 O let the sorrowfull sighing of the prisoners come before thee:

thee according to the greatnesse of thy power preserue thou those that are appointed to die.

13 And for the blasphemie wherewith our neighbors haue blasphemed thee: reward thou them, O Lord, seuen fold into their bosome.

14 So we that be thy people and sheepe of thy pasture, shall giue thee thankes for euer: and will alway be shewing forth thy praise from generation to generation.

Qui regis Israel. Psal 80.

HEare, O thou Shepheard of Israel, thou that leadest Joseph like a sheepe: shew thy selfe also thou that sittest vpon the Cherubims.

2 Before Ephraim, Beniamin, and Manasses: stirre vp thy strength, and come and helpe vs.

3 Turne vs againe, O God: shew the light of thy countenance, and we shalbe whole.

4 O Lord God of hostes: how long wilt thou be angry with thy people that prayeth?

5 Thou feedest them with the bread of teares: and giuest them plenteousnesse of teares to drinke.

6 Thou hast made vs a very strife vnto our neighbours: and our enemies laugh vs to scorne.

7 Turne vs againe, thou God of hostes: shew the light of thy countenance, and we shalbe whole.

8 Thou hast brought a Vine out of Egypt: thou hast cast out the heathen, and planted it.

9 Thou madest roome for it: and when it had taken root, it filled the land.

10 The hils were couered with the shadow of it: and the boughes thereof were like the goodly Cedar trees.

11 She stretched out her branches vnto the Sea: and her boughes vnto the Riuer.

12 Why hast thou then broken downe her hedge: that all they that goe by, plucke off her grapes?

13 The wild Boare out of the wood doeth roote it vp: and the wild beasts of the field deuoure it.

14 Turne thee againe thou God of hostes, looke downe from heauen: behold, and visit this Vine.

15 And the place of the vineyard, that thy right hand hath planted: & the branch that thou madest so strong for thy selfe.

16 It is burnt with fire, and cut downe: and they shall perish at the rebuke of thy countenance.

17 Let thy hand be vpon the man of thy right hand: and vpon the sonne of man whom thou madest so strong for thine owne selfe.

18 And so will not wee goe backe from thee: O let vs liue and we shall call vpon thy Name.

19 Turne vs againe, O Lord God of hostes: shew the light of thy countenance, and we shall be whole.

Exultate Deo. Psal. 81.

SIng we merily vnto God our strength: make a cheereful noise vnto the God of Jacob.

2 Take the Psalme, bring hither the Tabret: the merry Harpe, with the Lute.

3 Blow vp the trumpet in the new Moone: euen in the time appointed, and vpon our solemne feast day.

4 For this was made a statute for Israel: and a Law of the God of Jaakob.

5 This he ordeined in Joseph for a testimonie: when he came out of the land of Egypt; and had heard a strange language.

6 I eased his shoulder from the burden: and his handes were deliuered from making the pots.

7 Thou calledst vpon me in troubles, and I deliuered thee: and heard thee what time as the storme fell vpon thee.

8 I proued thee also: at the waters of strife.

9 Heare, O my people, and I will assure thee, O Israel: if thou wilt hearken vnto me.

10 There shall no strange god bee in thee: neither shalt thou worship any other God.

11 I am the Lord thy God, which brought thee out of the land of Egypt: open they mouth wide, and I shall fill it.

12 But my people would not heare my voyce: and Israel would not obey me.

13 So I gaue them vp vnto their owne hearts lust: and let them follow their owne imaginations.

14 O that my people would haue hearkened vnto mee: for if Israel had walked in my wayes,
15 I should soone haue put downe their enemies: and turned my hand against their aduersaries.
16 The haters of the Lord should haue bene found lyars: but their time should haue endured for euer.
17 He should haue fedde them also with the finest wheate floure: and with hony out of the stony rocke should I haue satisfied thee.

Deus stetit. Psal. 82.

GOD standeth in the Congregation of Princes: he is a iudge among gods, Euening prayer.
2 How long will yee giue wrong iudgement: and accept the persons of the vngodly?
3 Defend the poore and fatherles: see that such as bee in need and necessitie haue right.
4 Deliuer the outcast and poore: saue them frō the hand of the vngodly.
5 They will not be learned nor vnderstand, but walke on still in darkenesse: all the foundations of the earth be out of course.
6 I haue said, Ye are gods: and yee all are children of the most Highest.
7 But ye shall die like men: & fall like one of the Princes.
8 Arise, O God, and iudge thou the earth: for thou shalt take all heathen to thine inheritance.

Deus quis similis? Psal. 83.

HOld not thy tongue, O God, keepe not still silence: refraine not thy selfe, O God.
2 For loe, thine enemies make a murmuring: and they that hate thee, haue lift vp their head.
3 They haue imagined craftily against thy people: and taken counsaile against thy secret ones.
4 They haue said, Come, and let vs roote them out, that they bee no more a people: and that the name of Israel may be no more in remembrance.

5 For they haue cast their heads together with one consent: and are confederate against thee.
6 The tabernacles of the Edomites and the Ismaelites: the Moabites and Hagarenes.
7 Gebal and Ammon, and Amalech: the Philistines, with them that dwell at Tyre.
8 Assur also is ioyned vnto them: and haue holpen the children of Lot.
9 But doe thou vnto them as to the Madianites: vnto Sisera and vnto Jabin, at the brooke of Kison.
10 Which perished at Endor: and became as the doung of the earth.
11 Make them and their princes like Oreb and Zeb: yea, make all their princes like as Zeba and Salmana.
12 Which say, Let vs take to our selues: the houses of God in possession.
13 O my God, make them like vnto a wheele: and as the stubble before the winde.
14 Like as the fire that burneth vp the wood: and as the flame that consumeth the mountaines.
15 Persecute them euen so with thy tempest: and make them afraid with thy storme.
16 Make their faces ashamed, O Lord: that they may seeke thy Name.
17 Let them be confounded and vexed euer more and more: let them be put to shame and perish.
18 And they shall know that thou, whose Name is Jehouah: art onely the most highest ouer all the earth.

Quàm dilecta? Psal. 84.

O how amiable are thy dwellings: thou Lord of hostes!
2 My soule hath a desire and longing to enter into the Courts of the Lord: my heart and my flesh reioyce in the liuing God.
3 Yea, the sparrow hath found her an house, and the swallow a nest, where she may lay her young: euen thy Altars, O Lord of hostes, my King and my God.
4 Blessed are they that dwell in thy house: they will bee alway praising thee.

5 Blessed is the man whose strength is in thee: in whose heart are thy wayes.

6 Which going through the vale of misery, vse it for a well: and the pooles are filled with water.

7 They will goe from strength to strength: and vnto the God of gods appeareth every one of them in Sion.

8 O Lord God of hostes, heare my prayer: hearken, O God of Jacob.

9 Behold, O God our defender: and looke vpon the face of thine Anointed.

10 For one day in thy courts: is better then a thousand.

11 I had rather be a doore keeper in the house of my God: then to dwell in the tents of vngodlinesse.

12 For the Lord God is a light and defence: the Lord will giue grace and worship, and no good thing shall he withhold from them that liue a godly life.

13 O Lord God of hostes: blessed is the man that putteth his trust in thee.

Benedixisti Domine. Psal. 85.

LORD, thou art become gracious vnto thy land: thou hast turned away the captiuitie of Jacob.

2 Thou hast forgiuen the offences of thy people: and couered all their sinnes.

3 Thou hast taken away all thy displeasure: and turned thy selfe from the wrathfulnesse of thine indignation.

4 Turne vs then, O God our Sauiour: and let thine anger cease from vs.

5 Wilt thou be displeased at vs for euer: and wilt thou stretch out thy wrath from one generation to another?

6 Wilt thou not turne againe and quicken vs: that thy people may reioyce in thee?

7 Shew vs thy mercy, O Lord: and grant vs thy saluation.

8 I will hearken what the Lord God will say concerning me: for he shall speake peace vnto his people, and to his Saints that they turne not againe.

9 For his saluation is nigh them that feare him: that glorie may dwell in our land.

10 Mercy and truth are met together: righteousnesse and

peare haue kissed each other.

11 Trueth shall flourish out of the earth: and righteousnesse hath looked downe from heauen.

12 Yea, the Lord shall shew louing kindenesse: and our land shall giue her increase.

13 Righteousnesse shall goe before him: and he shal direct his going in the way.

Inclina Domine. Psal. 86.

Morning prayer.

BOwdowne thine eare, O Lord, and heare mee: for I am poore, and in miserie.

2 Preserue thou my soule, for I am holy: my God saue thy seruant that putteth his trust in thee.

3 Be mercifull vnto mee, O Lord: for I will call daily vpon thee.

4 Comfort the soule of thy seruant: for vnto thee, O Lord doe I lift vp my soule.

5 For thou Lord art good and gracious: and of great mercie vnto all them that call vpon thee.

6 Giue eare Lord vnto my prayer: and ponder the voyce of mine humble desires.

7 In the time of my trouble I will call vpon thee: for thou hearest me.

8 Among the gods there is none like vnto thee, O Lord: there is not one that can doe as thou doest.

9 All nations whom thou hast made, shall come and worship thee, O Lord: and shall glorifie thy Name.

10 For thou art great, and doest wonderous things: thou art God alone.

11 Teach me thy way, O Lord, and I will walke in thy trueth: O knit my heart vnto thee, that I may feare thy Name.

12 I will thanke thee, O Lord my God, with all my heart: and will praise thy Name for euermore.

13 For great is thy mercy toward mee: and thou hast deliuered my soule from the neithermost hell.

14 O God, the proud are risen against mee: and the Con-

gregations

gregations of naughty men haue sought after my soule, and haue not set thee before their eyes.

15 But thou (O Lord God) art full of compassion and mercy: long suffering, plenteous in goodnesse and trueth.

16 O turne thee then vnto me, and haue mercy vpon mee: giue thy strength vnto thy seruant, and helpe the son of thine handmaid.

17 Shew some good token vpon mee for good, that they which hate mee, may see it, and bee ashamed: because thou Lord hast holpen me, and comforted me.

Fundamenta eius. Psal. 87.

HEr foundations are vpon ỳ holy hils: the Lord loueth the gates of Sion, more then all the dwellings of Jacob.

2 Very excellent things are spoken of thee: thou Citie of God.

3 I will thinke vpon Rahab and Babylon: with them that know me.

4 Behold yee the Philistines also: and they of Tyre, with the Morians, loe, there was he borne.

5 And of Sion it shall bee reported, that he was borne in her: and the most high shall establish her.

6 The Lord shall rehearse it when he writeth vp the people: that he was borne there.

7 The singers also and trumpeters shall he rehearse: all my fresh springs shall be in thee.

Domine Deus. Psal. 88.

O Lord God of my saluation, I haue cryed day and night before thee: O let my prayer enter into thy presence, encline thine eare vnto my calling.

2 For my soule is full of trouble: and my life draweth nigh vnto hell.

3 I am counted as one of them that goe downe into the pit: and I haue beene euen as a man that hath no strength.

4 Free among the dead, like vnto them that be wounded and lie in the graue: which bee out of remembrance, and are cut away from thy hand.

5 Thou hast layd me in the lowest pit, in a place of darkenesse, and in the deepe

6 Thine

6 Thine indignation lyeth hard vpon me, and thou hast vexed me with all thy stormes.

7 Thou hast put away mine acquaintance far from mee: and made me to be abhorred of them:

8 I am so fast in prison: that I cannot get forth.

9 My sight faileth for very trouble: Lord, I have called daily vpon thee, I have stretched out mine hands vnto thee.

10 Dost thou shew wonders among the dead: or shall the dead rise vp again, and praise thee?

11 Shall thy louing kindnesse be shewed in the graue: or thy faithfulnesse in destruction?

12 Shall thy wonderous workes be known in the darke: thy righteousnesse in the land where all things are forgotten?

13 Vnto thee haue I cryed, O Lord: and early shall my prayer come before thee.

14 Lord, why abhorrest thou my soule: and hidest thou thy face from me?

15 I am in misery, and like vnto him that is at the point to die: (euen from my youth vp) thy terrours haue I suffered with a troubled minde.

16 Thy wrathfull displeasure goeth ouer me: and the feare of thee hath vndone me.

17 They came round about me daily like water: and compassed me together on euery side.

18 My louers and frends hast thou put away from mee: and hid mine acquaintance out of my sight.

Misericordias Domini. Psal. 89.

Euening prayer.

I Will long shall bee alwey of the louing kindenesse of the Lord: with my mouth will I euer bee shewing thy trueth, from one generation to another.

2 For I haue said, Mercie shalbe set vp for euer: thy trueth shalt thou stablish in the heauens.

3 I haue made a couenant with my chosen: I haue sworne vnto Dauid my seruant,

4 Thy seede will I stablish for euer: and set vp thy throne

throne from one generation to another.

5 O Lord, the very heauens shal praise thy wonderous workes: and thy trueth in the Congregation of the Saints.

6 For who is he among the clouds: that shall be compared vnto the Lord:

7 And what is he among the gods: that shalbe like vnto the Lord?

8 God is very greatly to be feared in the counsell of the saints: & to be had in reuerence of all them that are about him

9 O Lord God of hostes, who is like vnto thee: thy trueth (most mighty Lord) is on euery side.

10 Thou rulest the raging of the Sea: thou stillest the waues thereof when they arise.

11 Thou hast subdued Egypt, and destroyed it: thou hast scattered thine enemies abroad with thy mighty arme.

12 The heauens are thine, ẏ earth also is thine: thou hast laid the foundation of the round world, and al that therin is.

13 Thou hast made the North and the South: Tabor and Hermon shall reioyce in thy Name.

14 Thou hast a mighty arme: strong is thy hand, and high is thy right hand.

15 Righteousnesse and equity is the habitation of thy seat: mercy and trueth shall goe before thy face.

16 Blessed is the people (O Lord) that can reioyce in thee: they shall walke in the light of thy countenance.

17 Their delight shall be daily in thy Name: and in thy righteousnesse shall they make their boast.

18 For thou art the glory of their strength: and in thy louing kindnesse thou shalt lift vp our hornes.

19 For the Lord is our defence: the holy one of Israel is our King.

20 Thou spakest sometime in visions vnto thy Saints, and saidest: I haue laid helpe vpon one that is mighty, I haue exalted one chosen out of the people.

21 I haue found Dauid my seruant: with my holy oyle haue I annointed him.

22 My hand shall holde him fast: and my arme shall strengthen him.

23 The enemy shall not be able to doe him violence: the sonne of Wickednesse shall not hurt him.

24 I shall smite downe his foes before his face: and plague them that hate him.

25 My trueth also and my mercy shall be with him: and in my Name shall his horne be exalted.

26 I will set his dominion also in the sea: and his right hand in the floods.

27 He shall call mee, Thou art my father: my God, and my strong saluation.

28 And I will make him my first borne: higher then the Kings of the earth.

29 My mercy will I keepe for him for euermore: and my Couenant shall stand fast with him.

30 His seed also will I make to endure for euer: and his throne as the dayes of heauen.

31 But if his children forsake my Law: and walke not in my Iudgements.

32 If they breake my Statutes, and keepe not my Commandements: I will visite their offences with the rodde, and their sinne with scourges.

33 Neuertheless, my louing kindnesse will I not vtterly take from him: nor suffer my truth to faile.

34 My Couenant will I not breake, nor alter the thing that is gone out of my lips: I haue sworne once by my holinesse, that I will not faile Dauid.

35 His seed shall endure for euer: and his seat is like as the Sunne before me.

36 He shall stand fast for euermore as the Moone: and as the faithfull witnesse in heauen.

37 But thou hast abhorred and forsaken thine Anointed: and art displeased at him.

38 Thou hast broken the Couenant of thy seruant: and cast his crowne to the ground.

39 Thou hast ouerthrowen all his hedges: and broken downe his strong holds.

40 All they that goe by, spoile him: and he is become a reproche to his neighbours.

41 Thou hast set vp the right hand of his enemies: and made all his aduersaries to reioyce.

42 Thou hast taken away the edge of his sword: and gauest him not victory in the battel.

43 Thou hast put out his glory: and cast his throne downe to the ground.

44 The dayes of his youth hast thou shortned: and couered him with dishonour.

45 Lord, how long wilt thou hide thy selfe, for euer: and shall thy wrath burne like fire?

46 Oh remember how short my time is: wherefore hast thou made all men, for nought?

47 What man is he that liueth, and shall not see death: and shall he deliuer his soule from the hand of hell?

48 Lord, where are thy old louing kindnesses: which thou sware vnto Dauid in thy truth?

49 Remember, Lord, the rebuke that thy seruants haue: and how I doe beare in my bosome the rebuks of many people.

50 Wherewith thine enemies haue blasphemed thee, and slandered the footsteps of thine annointed: praised bee the Lord for euermore. Amen. Amen.

Domine refugium. Psal. 90.



LOrd, thou hast beene our refuge: from one generation to another. Morning prayer.

2 Before the mountaines were brought forth, and euer the earth and the world were made: thou art God from euerlasting, and world without end.

3 Thou turnest man to destruction: again thou saiest, Come again ye children of men.

4 For a thousand yeeres in thy sight: are but as yesterday: seeing that is past as a watch in the night.

5 As soone as thou scatterest them, they are euen as a sleepe: and fade away suddenly like the grasse.

6 In the morning it is greene, and groweth vp: but in the

the euening it is cut downe, dried vp and withered.

7 For wee consume away in thy displeasure: and are afraid at thy wrathfull indignation.

8 Thou hast set our misdeeds before thee: and our secret sinnes in the light of thy countenance.

9 For when thou art angry, all our dayes are gone: wee bring our yeeres to an end as it were a tale that is told.

10 The dayes of our age are threescore yeeres and ten, and though men be so strong that they come to fourescore yeeres: yet is their strength then but labour and sorrow, so soone passeth it away, and we are gone.

11 But who regardeth the power of thy wrath: for euen thereafter as a man feareth, so is thy displeasure.

12 O teach vs to number our dayes: that we may apply our hearts vnto wisedome.

13 Turne thee againe (O Lord) at the last: & bee gracious vnto thy seruants.

14 O satisfie vs with thy mercy, and that soone: so shall we reioyce and be glad all the dayes of our life.

15 Comfort vs againe now after ẏ time that thou hast plagued vs: & for the yeeres wherein we haue suffered aduersity.

16 Shew thy seruants thy worke: and their children thy glory.

17 And the glorious Maiestie of the Lord our God be vpon vs: prosper thou the worke of our hands vpon vs, O prosper thou our handie worke.

Qui habitat. Psal. 91.

WHo so dwelleth vnder ẏ defence of the most high: shall abide vnder the shadow of the Almightie.

2 I will say vnto the Lord, Thou art my hope and my strong hold: my God, in him will I trust.

3 For he shall deliuer thee from the snare of the hunter: and from the noysome pestilence.

4 Hee shall defend thee vnder his wings, and thou shalt bee safe vnder his feathers: his faithfulnesse and trueth shall be thy shield and buckler.

5 Thou shalt not bee afeard for any terrour by night: nor for the arrow that flyeth by day.

6 For

6 For the pestilence that walketh in darkenesse: nor for the sickenesse that destroyeth in the noone day.

7 A thousand shall fall beside thee, and ten thousand at thy right hand: but it shall not come nigh thee.

8 Yea, with thine eyes shalt thou behold: and see the reward of the vngodly.

9 For thou Lord art my hope: thou hast set thine house of defence very high.

10 There shall no euill happen vnto thee: neither shall any plague come nigh thy dwelling.

11 For he shall giue his Angels charge ouer thee: to keepe thee in all thy wayes.

12 They shall beare thee in their hands: that thou hurt not thy foote against a stone.

13 Thou shalt goe vpon the Lyon and Adder: the yong Lion and the Dragon shalt thou tread vnder thy feet.

14 Because he hath set his loue vpon me, therefore shal I deliuer him: I shall set him vp, because he hath knowen my Name.

15 He shall cal vpon me, & I will heare him: yea, I am with him in trouble, I will deliuer him, and bring him to honour.

16 With long life will I satisfie him: and shew him my saluation.

Bonum est confiteri. Psal. 92.

IT is a good thing to giue thankes vnto the Lord: and to sing prayses vnto thy Name, O most Highest.

2 To tell of thy louing kindnes early in the morning: and of thy trueth in the night season.

3 Upon an instrument of ten strings, and vpon the Lute: vpon a loud instrument, and vpon the Harpe.

4 For thou Lord hast made me glad through thy works: and I will reioyce in giuing praise for the operations of thy hands.

5 O Lord how glorious are thy workes: & thy thoughts are very deepe.

6 An vnwise man doeth not well consider this: and a foole doeth not vnderstand it.

7 When the vngodly are greene as the grasse, & when all

the

the workers of wickednesse doe flourish: then shall they bee destroyed forever, but thou Lord art the most highest for evermore.

8 For loe, thine enemies (O Lord) loe thine enemies shall perish: and all the workers of wickednesse shall be destroyed.

9 But mine horne shall be exalted like the horne of an Unicorne: for I am anointed with fresh oyle.

10 Mine eye also shall see his lust of mine enemies: and mine eare shall heare his desire of the wicked that arise vp against me.

11 The righteous shall flourish like a palme tree: and shal spread abroad like a Cedar in Libanus.

12 Such as be planted in the house of the Lord: shal flourish in the Courts (of the house) of our God.

13 They also shall bring forth more fruits in their age: and shall be fat and well liking.

14 That they may shew how true the Lord my strength is: and that there is no vnrighteousnesse in him.

Dominus regnauit. Psal. 93.

Euening prayer.

THe Lord is King, and hath put on glorious apparell: the Lord hath put on his apparell, and girded himselfe with strength.

2 Hee hath made the round world so sure: that it cannot be moued.

3 Euer since the world began hath thy seat been prepared: thou art from everlasting.

4 The floods are risen (O Lord) the floods haue lift vp their voyce: the floods lift vp their waues.

5 The waues of the Sea are mighty, and rage horribly: but yet the Lord that dwelleth on high is mightier.

6 Thy testimonies, O Lord, are very sure: holinesse becommeth thine house for euer.

Deus vltionum. Psal. 94.

O Lord God, to whom vengeance belongeth: thou God to whom vengeance belongeth, shew thy selfe.

2 Arise thou Judge of the world: and reward the proud after their deserving.

3 Lord, how long shall the vngodly: how long shall the vngodly triumph?
4 How long shall all wicked doers speake so disdainefully: and make such proud boasting?
5 They smite downe thy people, O Lord: and trouble thine heritage.
6 They murther the widow and the stranger: and put the fatherlesse to death.
7 And yet they say, Tush, the Lord shall not see: neither shall the God of Jacob regard it.
8 Take heed yee vnwise among the people: O yee fooles, when will ye vnderstand?
9 He that planted the eare, shall hee not heare: or he that made the eye, shall he not see?
10 Or he that nurtureth the heathen: it is hee that teacheth man knowledge, shall not he punish?
11 The Lord knoweth the thoughts of man: that they are but vaine.
12 Blessed is the man whom thou chastenest (O Lord:) and teachest him in thy Law.
13 That thou mayest giue him patience in time of adversitie: vntill the pit be digged vp for the vngodly.
14 For the Lord will not faile his people: neither will he forsake his inheritance.
15 Vntill righteousnesse turne againe vnto Judgement: all such as be true in heart shall follow it.
16 Who will rise vp with me against the wicked: or who will take my part against the euill doers?
17 If the Lord had not helped mee: it had not failed but my soule had beene put to silence.
18 But when I sayd, My foot hath slipped: thy mercy (O Lord) held me vp.
19 In the multitude of the sorrowes that I had in my heart: thy comforts haue refreshed my soule.
20 Wilt thou haue any thing to doe with the stoole of wickednesse: which imagineth mischiefe as a law?
21 They gather them together against the soule of the righteous: and condemne the innocent blood.

22 But the Lord is my refuge: and my God is the strength of my confidence.

23 Hee shall recompense them their wickednesse, and destroy them in their owne malice: yea, the Lord our God shall destroy them.

Venite, exultemus. Psal. 95.

Morning prayer.

O Come, let vs sing vnto the Lord: let vs heartily reioyce in the strength of our Salvation.

2 Let vs come before his presence with thankesgiuing: and shew our selues glad in him with Psalmes.

3 For the Lord is a great God: and a great King aboue all gods.

4 In his hands are all the corners of the earth: and the strength of the hilles is his also.

5 The sea is his, and he made it: and his hands prepared the dry land.

6 O come, let vs worship and fall downe: and kneele before the Lord our maker.

7 For he is (the Lord) our God: and we are the people of his pasture, and the sheepe of his hands.

8 To day if yee will heare his voice, harden not your hearts: as in the prouocation, and as in the day of temptation in the wildernesse.

9 When your fathers tempted me: proued me, and saw my workes.

10 Fourty yeeres long was I grieued with this generation, and said: It is a people that doe erre in their hearts, for they haue not known my wayes.

11 Vnto whom I sware in my wrath: that they should not enter into my rest.

Cantate Domino. Psal. 96.

O Sing vnto the Lord a new Song: sing vnto the Lord all the whole earth.

2 Sing vnto the Lord, and praise his Name: be telling of his saluation from day to day.

3 Declare his honour vnto the heathen: and his wonders

ders vnto all people.

4 For the Lord is great, and cannot worthily be praised: he is more to be feared then all gods.

5 As for all the gods of the heathen, they be but idoles: but it is the Lord that made the heauens.

6 Glory and worship are before him: power and honour are in his Sanctuary.

7 Ascribe vnto the Lord (O ye kinreds of the people:) ascribe vnto the Lord worship and power.

8 Ascribe vnto the Lord the honour due vnto his Name: bring presents and come into his courts.

9 O worship the Lord in the beautie of holinesse: let the whole earth stand in awe of him.

10 Tell it out among the heathen that the Lord is king: and that it is hee which hath made the round world so fast that it cannot be mooued, and how that hee shall iudge the people righteously.

11 Let the heauens reioyce, and let the earth be glad: let the sea make a noyse, and all that therein is.

12 Let the field be ioyfull, and all that is in it: then shall all the trees of the wood reioyce before the Lord.

13 For hee commeth, for hee commeth to iudge the earth: and with righteousnesse to iudge the world, and the people with his trueth.

Dominus regnauit. Psal. 97.

THe Lord is King, the earth may be glad thereof: yea, the multitude of the Iles may be glad thereof.

2 Clouds and darknesse are round about him: righteousnesse and Iudgement are the habitation of his seate.

3 There shall goe a fire before him: and burne vp his enemies on euery side.

4 His lightnings gaue shine vnto the world: the earth saw it, and was afraid.

5 The hils melted like waxe at the presence of the Lord: at the presence of the Lord of the whole earth.

6 The heauens haue declared his righteousnesse: and all the people haue seene his glory.

7 Confounded be all they that worship carued images,

and that delight in vaine gods: Worship him all ye gods.

8 Sion heard of it, and reioyced: and the daughters of Juda were glad, because of thy Iudgements, O Lord.

9 For thou Lord art higher then all that are in the earth: thou art exalted farre aboue all gods.

10 O yee that loue the Lord, see that yee hate the thing which is euill: the Lord preserueth the soules of his Saints, he shall deliuer them from the hand of the vngodly.

11 There is sprung vp a light for the righteous: and ioyfull gladnesse for such as be true hearted.

12 Reioyce in the Lord ye righteous: and giue thankes for a remembrance of his holinesse.

Cantate Domino. Pſal. 98.

Euening prayer.

O Sing vnto the Lord a new Song: for he hath done maruellous things.

2 With his owne right hand, and with his holy arme: hath he gotten himselfe the victory.

3 The Lord declared his saluation: his righteousnesse hath hee openly shewed in the sight of the heathen.

4 He hath remembred his mercy and trueth toward the house of Israel: and all the ends of the world haue seene the saluation of our God.

5 Shew your selues ioyfull vnto the Lord, all yee lands: Sing, reioyce and giue thankes.

6 Praise the Lord vpon the harpe: Sing to the harpe with a Psalme of Thankesgiuing.

7 With trumpets also & shawmes: O shew your selues ioyfull before the Lord the King.

8 Let the Sea make a noise, and all that therein is: the round world, and they that dwell therein.

9 Let the floods clap their hands, & let the hils bee ioyfull together before the Lord: for he is come to iudge the earth.

10 With righteousnesse shall hee iudge the world: and the people with equity.

Dominus regnauit. Pſal. 99.

THe Lord is King, be the people neuer so vnpatient: hee sitteth betweene the Cherubims, be the earth neuer so vnquiet,

vnquiet.

2 The Lord is great in Sion: and high aboue all people.

3 They shall giue thankes vnto thy Name: which is Great, wonderfull, and Holy.

4 The Kings power loueth Judgement, thou hast prepared equitie: thou hast executed Judgement, and righteousnesse in Jacob.

5 O magnifie the Lord our God: and fall downe before his footstoole, for he is Holy.

6 Moses and Aaron among his Priests, and Samuel among such as call vpon his Name: these called vpon the Lord, and he heard them.

7 Hee spake vnto them out of the cloudy pillar: for they kept his Testimonies, and the Law that he gaue them.

8 Thou heardest them, (O Lord our God:) thou forgauest them, O God, and punishedst their owne inuentions.

9 O magnifie the Lord our God, and worship him vpon his holy Hill: for the Lord our God is Holy.

Iubilate Deo. Psal. 100.

O Be ioyfull in the Lord, all ye lands: serue the Lord with gladnesse, and come before his presence with a Song.

2 Be ye sure that the Lord hee is God, it is he that hath made vs, and not we our selues: we are his people, and the sheepe of his pasture.

3 O goe your way into his gates with thankesgiuing, and into his Courts with praise: be thankefull vnto him, and speake good of his Name.

4 For the Lord is gracious, his mercy is euerlasting: and his trueth endureth from generation to generation.

Misericordiam & iudicium. Psal. 101.

My song shall be of Mercy and Judgement: vnto thee, O Lord, will I sing.

2 O let me haue vnderstanding: in ỹ way of godlines.

3 when wilt thou come vnto mee: I will walke in my house with a perfect heart.

4 I will take no wicked thing in hand, I hate the sinnes of vnfaithfulnesse: there shall no such cleaue vnto me.

5 A froward heart shall depart from me: I wil not know a wic-

a wicked person.

6 Who so priuily slandereth his neighbour: him will I destroy.

7 Who so hath also a proud looke and high stomacke: I will not suffer him.

8 Mine eyes looke vpon such as be faithfull in the land: that they may dwell with me.

9 Who so leadeth a godly life: he shall be my seruant.

10 There shall no deceitfull person dwell in my house: hee that telleth lies shall not tarry in my sight.

11 I shall soone destroy all the vngodly that are in the land: that I may roote out all wicked doers from the Citie of the Lord.

Domine exaudi. Psal. 102.

Morning prayer.

HEare my prayer, O Lord: and let my crying come vnto thee.

2 Hide not thy face from me in the time of my trouble: encline thine eares vnto mee when I call, O heare me, & that right soone.

3 For my dayes are consumed away like smoke: and my bones are burnt vp as it were a firebrand.

4 My heart is smitten downe, and withered like grasse: so that I forget to eat my bread.

5 For the voyce of my groning: my bones will scarce cleaue to my flesh.

6 I am become like a Pelicane in the wildernesse: and like an Owle that is in the desert.

7 I haue watched, and am euen as it were a sparrow: that sitteth alone vpon the house top.

8 Mine enemies reuile me all the day long: and they that are mad vpon me, are sworne together against me.

9 For I haue eaten ashes as it were bread: and mingled my drinke with weeping.

10 And that because of thine indignation and wrath: for thou hast taken me vp, and cast me downe.

11 My dayes are gone like a shadow: and I am withered like grasse,

12 But

12 But thou (O Lord) shalt endure for ever: and thy remembrance throughout all generations.
13 Thou shalt arise and have mercy vpon Sion: for it is time that thou haue mercy vpon her, yea, the time is come.
14 And why? thy seruants thinke vpon her stones: and it pitieth them to see her in the dust.
15 The heathen shall feare thy Name, O Lord: and all the kings of the earth thy Maiestie.
16 When the Lord shall build vp Sion: and when his glory shall appeare.
17 When he turneth him vnto the prayer of the poore destitute: and despiseth not their desire.
18 This shall be written for those that come after: and the people which shall be borne shall praise the Lord.
19 For he hath looked downe from his Sanctuary: out of the heauen did the Lord behold the earth.
20 That hee might heare the mournings of such as bee in captiuitie: and deliuer the children appointed vnto death.
21 That they may declare the Name of the Lord in Sion: and his worship at Jerusalem.
22 When the people are gathered together: and the kingdomes also to serue the Lord.
23 Hee brought downe my strength in my iourney: and shortened my dayes.
24 But I said, O my God, take me not away in the middest of mine age: as for thy yeeres, they endure throughout all generations.
25 Thou Lord in the beginning hast laid the foundation of the earth: and the heauens are the worke of thy hands.
26 They shall perish, but thou shalt endure: they all shall waxe olde as doeth a garment.
27 And as a vesture shalt thou change them, & they shalbe changed: but thou art the same, and thy yeeres shall not faile.
28 The children of thy seruants shall continue: and their seed shall stand fast in thy sight.

Benedic anima. Psal. 103.

PRaise the Lord, O my soule: and all that is within mee, praise his holy Name.

1 Prayse the Lord, O my soule: and forget not all his benefits.

2 Which forgiueth all thy sinne: and healeth all thine infirmities.

3 Which saueth thy life from destruction: and crowneth thee with mercy and louing kindnesse.

4 Which satisfieth thy mouth with good things: making thee yong and lusty as an Eagle.

5 The Lord executeth righteousnesse and iudgement: for all them that are oppressed with wrong.

6 He shewed his wayes vnto Moses: his workes vnto the children of Israel.

7 The Lord is full of compassion and merry: long suffering, and of great goodnesse.

8 Hee will not alway be chiding: neither keepeth hee his anger for euer.

9 He hath not dealt with vs after our sinnes: nor rewarded vs according to our wickednesse.

10 For looke how high the heauen is in comparison of the earth: so great is his mercy also toward them that feare him.

11 Looke how wide also the East is from the West: so far hath he set our sinnes from vs.

12 Yea, like as a father pitieth his owne children: euen so is the Lord mercifull vnto them that feare him.

13 For he knoweth whereof we be made: he remembreth that we are but dust.

14 The dayes of man are but as grasse: for he flourisheth as a floure of the field.

15 For assoone as the wind goeth ouer it, it is gone: and the place thereof shall know it no more.

16 But the mercifull goodnesse of the Lord endureth for euer and euer, vpon them that feare him: and his righteousnesse vpon children's children.

17 Euen vpon such as keepe his Couenant: and thinke vpon his Commandements to doe them.

18 The Lord hath prepared his seat in heauen: and his kingdome ruleth ouer all.

19 O prayse the Lord, yee Angels of his, yee that excell in

strength: yee that fulfull his Commandement, and hearken vnto the voyce of his wordes.

21 O praise the Lord all yee his hostes: ye seruants of his that doe his pleasure.

22 O speake good of the Lord all ye workes of his, in all places of his dominion: praise thou the Lord, O my soule.

Benedic anima mea. Psal. 104.

PRaise the Lord, O my soule: O Lord my God, thou art become exceeding glorious, thou art clothed with Maiesty and honour. Euening prayer.

2 Thou deckest thy selfe with light as it were with a garment: and spreadest out the heauens like a curtaine.

3 Which layeth the beames of his chamber in the waters: and maketh the cloudes his charet, and walketh vpon the wings of the winde.

4 Hee maketh his Angels Spirits; and his Ministers a flaming fire.

5 Hee laid the foundations of the earth: that it neuer should moue at any time.

6 Thou coueredst it with the deepe like as with a garment: the waters stand in the hilles.

7 At thy rebuke they flee: at the voyce of thy thunder they are afraid.

8 They goe vp as high as the hilles: and downe to the valleyes beneath: euen vnto the place which thou hast appointed for them.

9 Thou hast set them their bounds, which they shall not passe: neither turne againe to couer the earth.

10 Hee sendeth his springs into the riuers: which runne among the hilles.

11 All beasts of the field drinke thereof: and the wild asses quench their thirst.

12 Beside them shall the foules of the ayre haue their habitation: and sing among the branches.

13 Hee watereth the hilles from aboue: the earth is filled with the fruit of thy workes.

14 Hee bringeth forth grasse for the cattell: and greene herbe

herbs for the service of men:

15 That he might bring food out of the earth, and wine that maketh glad the heart of man, and oile to make him a cherefull countenance, and bread to strengthen mans heart.

16 The trees of the Lord also are full of sap: even the Cedars of Libanus, which he hath planted:

17 Wherein the birdes make their nestes: and the Firre trees are a dwelling for the Stork.

18 The high hilles are a refuge for the wilde goats: and so are the stony rockes for the conies.

19 He appointed the Moone for certaine seasons: and the Sunne knoweth his going downe.

20 Thou makest darkenesse that it may be night: wherein all the beasts of the Forest do move.

21 The Lyons roaring after their pray: do seeke their meate at God.

22 The Sunne ariseth, and they get them away together: and lay them downe in their dennes.

23 Man goeth forth to his worke, and to his labour: until the evening.

24 O Lord, how manifold are thy workes: in wisdome hast thou made them all, the earth is full of thy riches.

25 So is the great and wide sea also: wherein are things creeping innumerable, both small and great beasts.

26 There goe the shippes: and there is that Leviathan: whom thou hast made to take his pastime therein.

27 These wait all upon thee: that thou mayest give them meate in due season.

28 When thou givest it them, they gather it: and when thou openest thy hand, they are filled with good.

29 When thou hidest thy face, they are troubled: when thou takest away their breath, they die, and are turned againe to their dust.

30 When thou lettest thy breath goe forth, they shall bee made: and thou shalt renew the face of the earth.

31 The glorious Majestie of the Lord shall endure for ever: the Lord shall rejoyce in his workes.

32 The earth shall tremble at the looke of him: if he do but

touch

touch the hilles, they shall smoke.
33 I will sing vnto the Lord as long as I liue: I will praise my God, while I haue my being.
34 And so shall my words please him: my ioy shall bee in the Lord.
35 As for sinners, they shall be consumed out of the earth, and the vngodly shall come to an end: praise thou the Lord, O my soule, praise the Lord.

Confitemini Domino. Psal. 105.

Morning prayer.

GIue thankes vnto the Lord, and call vpon his Name: tell the people what things he hath done.
2 O let your songs be of him, and praise him: and let your talking be of al his wondrous workes.
3 Reioyce in his holy Name: let the heart of them reioyce that seek ỹ Lord.
4 Seeke the Lord & his strength: seeke his face euermore.
5 Remember the marueilous workes that he hath done: his wonders, and the Iudgements of his mouth.
6 O ye seed of Abraham his seruant: yee children of Iacob his chosen.
7 He is the Lord our God: his Iudgements are in all the world.
8 He hath bene alway mindfull of his Couenant and promise: that he made to a thousand generations.
9 Euen the Couenant that he made with Abraham: and the othe that he sware vnto Isahac.
10 And appointed the same vnto Iacob for a Law: and to Israel for an euerlasting Testament.
11 Saying, Vnto thee will I giue the land of Chanaan: the lot of your inheritance,
12 When there were yet but a few of them: and they strangers in the land.
13 What time as they went from one nation to another: from one kingdome to another people.
14 Hee suffered no man to do them wrong: but reproued

euen

euen Kings for their sakes.
15 Touch not mine Anoynted: and doe my Prophets no harme.
16 Moreouer, he called for a dearth vpon the land: and destroyed all the prouision of bread.
17 But he had sent a man before them: euen Joseph which was solde to be a bond seruant.
18 whose feet they hurt in the stockes: the yron entred into his soule.
19 Until the time came that his cause was knowen: the word of the Lord tryed him.
20 The King sent and deliuered him: the Prince of the people let him goe free.
21 He made him lord also of his house: and ruler of all his substance.
22 That he might informe his princes after his will: and teach his Senatours wisedome.
23 Israel also came into Egypt: and Jacob was a stranger in the land of Ham.
24 And hee increased his people exceedingly: and made them stronger then their enemies.
25 whose heart turned so that they hated his people: and dealt vntruely with his seruants.
26 Then sent he Moses his seruant: and Aaron whom he had chosen.
27 And these shewed his tokens among them: and wonders in the land of Ham.
28 He sent darkenesse, and it was darke: and they were not obedient vnto his word.
29 He turned their waters into blood: and slew their fish.
30 Their land brought forth frogges: yea, euen in their Kings chambers.
31 Hee spake the word, and there came all maner of flies: and lice in all their quarters.
32 He gaue them haile stones for raine: and flames of fire in their land.
33 Hee smote their vines also and figtrees: and destroyed the trees that were in their coastes.

34 Hee

34 He spake the word, and the grashoppers came, and caterpillers innumerable: and did eate vp all the grasse in their land, and deuoured the fruit of their ground.
35 He smote all the first borne in their land: euen the chiefe of all their strength.
36 He brought them forth also with siluer and gold: there was not one feeble person among their tribes.
37 Egypt was glad at their departing: for they were afraid of them.
38 He spread out a cloud to be a couering: and fire to giue light in the night season.
39 At their desire he brought quailes: and he filled them with the bread of heauen.
40 Hee opened the rocke of stone, and the waters flowed out: so that Riuers ranne in dry places.
41 For why? he remembred his holy Promise: and Abraham his seruant.
42 And hee brought foorth his people with ioy: and his chosen with gladnesse.
43 And gaue them the lands of the Heathen: and they tooke the labours of the people in possession.
44 That they might keep his statutes: & obserue his lawes.

Confitemini Domino. Psalm 106.



Giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer. Euening prayer.
2 Who can expresse the noble acts of the Lord: or shew forth all his praise?
3 Blessed are they that alway keepe Judgement: and do righteousnesse.
4 Remember me, O Lord, according to the fauour that thou bearest vnto thy people: O visit me with thy saluation.
5 That I may see the felicity of thy chosen: and reioyce in the gladnesse of thy people, and giue thankes with thine inheritance.
6 We haue sinned with our fathers: wee haue done amisse, and dealt wickedly.
7 Our fathers regarded not thy wonders in Egypt, neither kept they thy great goodnesse in remembrance: but were

were disobedient at the Sea, euen at the Red sea.

8 Neuertheless, he helped them for his Names sake: that he might make his power to be knowen.

9 He rebuked the Red sea also, and it was dryed vp: so he led them through the deepe, as through a wildernesse.

10 And he saued them from the aduersaries hand: and deliuered them from the hand of the enemie.

11 As for those that troubled them, the waters ouerwhelmed them: there was not one of them left.

12 Then beleeued they his words: & sang praise vnto him.

13 But within a while they forgat his works: and would not abide his counsell.

14 But lust came vpon them in the wildernesse: and they tempted God in the desart.

15 And he gaue them their desire: and sent leannesse withall into their soule.

16 They angred Moses also in the tents: and Aaron the Saint of the Lord.

17 So the earth opened, and swallowed vp Dathan: and couered the congregation of Abiram.

18 And the fire was kindled in their company: the flame burnt vp the vngodly.

19 They made a calfe in Horeb: and worshipped the molten image.

20 Thus they turned their glory: into the similitude of a calfe that eateth hay.

21 And they forgat God their Sauiour: which had done so great things in Egypt.

22 Wonderous workes in the land of Ham: and fearefull things by the Red sea.

23 So hee said hee would haue destroyed them, had not Moses his chosen stood before him in the gap: to turne away his wrathfull indignation, lest he should destroy them.

24 Yea they thought scorne of that pleasant land: and gaue no credence vnto his Word.

25 But murmured in their tents: and hearkened not vnto the voice of the Lord.

26 Then lift he vp his hand against them: to ouerthrow

them

them in the wildernesse.
27 To cast out their seed among the nations: and to scatter them in the lands.
28 They ioyned themselues vnto Baal Peor: and ate the offerings of the dead.
29 Thus they prouoked him to anger with their owne inuentions: and the plague was great among them.
30 Then stood vp Phinees & prayed: & so the plague ceased.
31 And that was counted vnto him for righteousnesse: among all posterities for euermore.
32 They angred him also at the waters of strife: so that he punished Moses for their sakes.
33 Because they prouoked his spirit: so that hee spake vnadui sedly with his lips.
34 Neither destroyed they the heathen: as the Lord commanded them.
35 But were mingled among the heathen: and learned their workes.
36 Insomuch that they worshipped their idoles, which turned to their owne decay: yea, they offered their sonnes and daughters vnto deuils.
37 And shed innocent blood euen the blood of their sonnes and of their daughters: whom they offered vnto the idols of Chanaan, and the land was defiled with blood.
38 Thus were they stained with their owne workes: and went a whoring with their owne inuentions.
39 Therefore was the wrath of the Lord kindled against his people: insomuch that he abhorred his owne inheritance.
40 And he gaue them ouer into the hands of the heathen: and they that hated them were Lords ouer them.
41 Their enemies oppressed them: & had them in subiection.
42 Many a time did hee deliuer them: but they rebelled against him with their owne inuentions, and were brought downe in their wickednesse.
43 Nenertheless, when he saw their aduersitie: he heard their complaint.
44 He thought vpon his Couenant, and pitied them according vnto the multitude of his mercies: yea, hee made all

those that led them away captiue to pittie them.

45 Deliuer vs (O Lord our God) and gather vs from among the heathen: that we may giue thankes vnto thy holy Name, and make our boast of thy praise.

46 Blessed be the Lord God of Israel from euerlasting, and world without end: and let all the people say, Amen.

Confitemini Domino. Psal. 107.

Morning prayer.

O Giue thankes vnto the Lord, for hee is gracious: and his mercie endureth for euer.

2 Let them giue thankes whom the Lord hath redeemed: and deliuered from the hand of the enemie.

3 And gathered them out of the lands, from the east and from the west: from the North and from the South.

4 They went astray in the wildernesse out of the way: and found no citie to dwell in.

5 Hungery and thirsty: their soule fainted in them.

6 So they cryed vnto the Lord in their trouble: and hee deliuered them from their distresse.

7 Hee led them forth by the right way: that they might goe to the Citie where they dwelt.

8 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

9 For hee satisfieth the emptie soule: and filleth the hungery soule with goodnesse.

10 Such as sit in darkenesse and in the shadow of death: being fast bound in misery and yron.

11 Because they rebelled against the word of the Lord: and lightly regarded the counsaile of the most high.

12 He also brought downe their heart through heauinesse: they fell downe, and there was none to helpe them vp.

13 So when they cryed vnto the Lord in their trouble: he deliuered them out of their distresse.

14 For he brought them out of darkenesse, and out of the shadow of death: and brake their bonds in sunder.

15 O that

15 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doth for the children of men.

16 For he hath broken the gates of brasse: and smitten the barres of yron in sunder.

17 Foolish men are plagued for their offence: and because of their wickednesse.

18 Their soule abhorred all manner of meate: and they were euen hard at deaths doore.

19 So when they cried vnto the Lord in their trouble: he deliuered them out of their distresse.

20 He sent his word and healed them: and they were saued from their destruction.

21 O that men would therefore praise the Lord for his goodnesse: and declare the wonders that he doeth for the children of men.

22 That they would offer vnto him the sacrifice of thanksgiuing: and tell out his workes with gladnesse.

23 They that goe downe to the Sea in ships: and occupy their businesse in great waters.

24 These men see the workes of the Lord: and his wonders in the deepe.

25 For at his word the stormie winde ariseth: which lifteth vp the waues thereof.

26 They are caried vp to the heauen, and downe againe to the deepe: their soule melteth away because of the trouble.

27 They reele to and fro, and stagger like a drunken man: and are at their wits end.

28 So when they cry vnto the Lord in their trouble: he deliuereth them out of their distresse.

29 For he maketh the storme to cease: so that the waues thereof are still.

30 Then are they glad, because they be at rest: and so he bringeth them vnto the hauen where they would be.

31 O that men would therefore praise the Lord for his goodnesse, and declare the wonders that he doeth for the children of men.

32 That they would exalt him also in the congregation of

the people: and praise him in the seat of the Elders.
33 Which turneth the floods into a wildernesse: and dri-
eth vp the water springs.
34 A fruitfull land maketh he barren: for the wickednesse
of them that dwell therein.
35 Againe he maketh the wildernesse a standing water:
and water springs of a drie ground.
36 And there he setteth the hungry: that they may build
them a Citie to dwell in.
37 That they may sow their land, and plant Vineyards:
to yeeld them fruits of increase.
38 He blesseth them, so that they multiply exceedingly: and
suffereth not their cattell to decrease.
39 And againe, when they are minished and brought low:
through oppression, through any plague or trouble.
40 Though hee suffer them to be euill intreated through
tyrants: and let them wander out of the way in the wilder-
nesse.
41 Yet helpeth hee the poore out of misery: and maketh
him housholds like a flocke of sheepe.
42 The righteous will consider this, and reioyce: and the
mouth of all wickednesse shall be stopped.
43 Who so is wise will ponder these things: and they shall
vnderstand the louing kindnesse of the Lord.

Paratum cor meum. Psal. 108.

Euening prayer.

O God my heart is ready (my heart is ready:) I
will sing and giue praise with the best member
that I haue.
2 Awake thou Lute and Harpe: I my selfe
will awake right early.
3 I will giue thankes vnto thee, O Lord,
among the people: I will sing praises vnto thee among the
Nations.
4 For thy mercy is greater then the heauens: and thy
trueth reacheth vnto the clouds.
5 Set vp thy selfe (O God) aboue the heauens: and thy
glory aboue all the earth.
6 That thy beloued may be deliuered: let thy right hand
saue

saue them, and heare thou me.

7 God hath spoken in his holynesse: I will reioyce therefore and diuide Sichem, and mete out the valley of Succoth.

8 Gilead is mine, and Manasses is mine: Ephraim also is the strength of my head.

9 Juda is my lawgiuer, Moab is my washpotte: ouer Edom will I cast out my shoe, vpon the Philistines will I triumph.

10 Who will leade me into the strong City: and who will bring me into Edom?

11 Hast not thou forsaken vs, O God: and wilt not thou O God goe forth with our hostes?

12 O helpe vs against ỹ enemy: for vaine is the help of man.

13 Through God we shall doe great acts: and it is he that shall tread downe our enemies.

Deus laudem. Psal. 109.

HOld not thy tongue, O God of my prayse: for the mouth of the vngodly, yea, and the mouth of the deceitfull is opened vpon me.

2 And they haue spoken against mee with false tongues: they compassed mee about also with wordes of hatred, and fought against me without a cause.

3 For the loue that I had vnto them, loe, they take now my contrary part: but I giue my selfe vnto prayer.

4 Thus haue they rewarded mee euill for good: and hatred for my good will.

5 Set thou an vngodly man to bee ruler ouer him: and let Satan stand at his right hand.

6 When sentence is giuen vpon him, let him bee condemned: and let his prayer be turned into sinne.

7 Let his dayes be few: and let another take his office.

8 Let his children be fatherlesse: and his wife a widowe.

9 Let his children bee vagabonds, and begge their bread: let them seeke it also out of desolate places.

10 Let the extortioner consume all that he hath: and let the stranger spoile his labour.

11 Let there be no man to pitie him: nor to haue compassion vpon his fatherlesse children.

12 Let his posteritie be destroyed: & in the next generation

let his name be cleane put out.

13 Let the wickednesse of his fathers bee had in remembrance in the sight of the Lord: and let not the sinne of his mother be done away.

14 Let them alway be before the Lord: that he may roote out the memorial of them from off the earth.

15 And that because his minde was not to doe good: but persecuted the poore helpelesse man, that hee might slay him that was vexed at the heart.

16 His delight was in cursing, & it shall happen vnto him: he loued not blessing, therefore shall it be farre from him.

17 Hee clothed himselfe with cursing like as with a rayment: and it shall come into his bowels like water, and like oyle into his bones.

18 Let it be vnto him as the cloake that he hath vpon him: and as the girdle that he is alway girded withall.

19 Let it thus happen from the Lord vnto mine enemies: and to those that speake euill against my soule.

20 But deale thou with me, O Lord God, according vnto thy Name: for sweet is thy mercie.

21 O deliuer mee, for I am helpelesse and poore: and my heart is wounded within me.

22 I goe hence like the shadow that departeth: and am driuen away as the Grashopper.

23 My knees are weake through fasting: my flesh is dried vp for want of fatnesse.

24 I became also a rebuke vnto them: they that looked vpon me, shaked their heads.

25 Helpe me, O Lord my God: Oh saue me according to thy mercie.

26 And they shall know how that this is thy hand: and that thou Lord hast done it.

27 Though they curse, yet blesse thou: and let them be confounded that rise vp against me, but let thy seruant reioyce.

28 Let mine aduersaries be clothed with shame: & let them couer themselues with their owne cõfusion, as with a cloake.

29 As for mee, I will giue great thankes vnto the Lord with my mouth: and praise him among the multitude.

30 For he shall stand at the right hand of the poore: to saue his soule from vnrighteous Judges.

Dixit Dominus. Psal. 110.

THe Lord said vnto my Lord: Sit thou on my right hand, vntill I make thine enemies thy footstoole. Morning prayer.

2 The Lord shall send the rod of thy power out of Sion: be thou ruler euen in the midst among thine enemies.

3 In the day of thy power shall the people offer thee free-will offerings with an holy worship: the dew of thy birth is of the wombe of the morning.

4 The Lord sware and will not repent: thou art a Priest for euer, after the order of Melchisedech.

5 The Lord vpon thy right hand: shall wound euen Kings in the day of his wrath.

6 He shall iudge among the heathen, he shall fill the places with the dead bodies; and smite in sunder the heads ouer diuers countreys.

7 He shall drinke of the brooke in the way: therefore shall he lift vp his head.

Confitebor tibi. Psal. 111.

I will giue thankes vnto the Lord with my whole heart: secretly among the faithfull, and in the Congregation.

2 The workes of the Lord are great: sought out of all them that haue pleasure therein.

3 His worke is worthy to be praised and had in honour: and his righteousnesse endureth for euer.

4 The mercifull & gracious Lord hath so done his marueilous workes: that they ought to be had in remembrance.

5 He hath giuen meat vnto them that feare him: he shall euer be mindfull of his Couenant.

6 He hath shewed his people the power of his workes: that he may giue them the heritage of the heathen.

7 The workes of his hands are veritie & iudgement: all

his Commandements are true.

8 They stand fast for euer and euer: and are done in trueth and equitie.

9 He sent redemption vnto his people: he hath commanded his Couenant for euer, holy and reuerent is his Name.

10 The feare of the Lord is the beginning of wisedome: a good vnderstanding haue all they that doe thereafter, the praise of it endureth for euer.

Beatus vir. Psal. 112.

BLessed is the man that feareth the Lord: he hath great delight in his Commandements.

2 His seed shalbe mighty vpon earth: the generation of the faithfull shalbe blessed.

3 Riches and plenteousnesse shalbe in his house: and his righteousnesse endureth for euer.

4 Vnto the godly there ariseth vp light in the darknes: he is mercifull, louing, and righteous.

5 A good man is mercifull, and lendeth: and will guide his words with discretion.

6 For he shall neuer be mooued: and the righteous shalbe had in an euerlasting remembrance.

7 He will not be afraid for any euill tidings: for his heart standeth fast, and beleeueth in the Lord.

8 His heart is stablished and will not shrinke: vntill he see his desire vpon his enemies.

9 Hee hath dispersed abroad, and giuen to the poore: and his righteousnesse remaineth for euer, his horne shall be exalted with honour.

10 The vngodly shall see it, and it shall grieue him: he shall gnash with his teeth, and consume away, the desire of the vngodly shall perish.

Laudate pueri. Psal. 113.

PRaise the Lord, ye seruants: O praise the Name of the Lord.

2 Blessed be the Name of the Lord: from this time forth for euermore.

3 The Lords Name is praised: from the rising vp of the Sunne, vnto the going downe of the same.

4 The

4 The Lord is high aboue all heathen: and his glory aboue the heauens.

5 Who is like vnto the Lord our God, that hath his dwelling so high: and yet humbleth himselfe to behold the things that are in heauen and earth?

6 He taketh vp the simple out of the dust: and lifteth the poore out of the myre.

7 That he may set him with the Princes: euen with the Princes of his people.

8 Hee maketh the barren woman to keepe house: and to be a ioyfull mother of children.

In exitu Israel. Psal. 114.

WHen Israel came out of Egypt: and the house of Jacob from among the strange people. Euening prayer.

2 Juda was his Sanctuary: and Israel his dominion.

3 The Sea saw that, and fled: Jordan was driuen backe.

4 The mountaines skipped like Rammes: and the little hilles like young sheepe.

5 What ailed thee, O thou Sea, that thou fleddest: and thou Jordan that thou wast driuen backe?

6 Ye mountaines, that ye skipped like Rammes: and yee little hilles like yong sheepe?

7 Tremble thou earth at the presence of the Lord: at the presence of the God of Jacob.

8 Which turned the hard rocke into a standing water: and the flint stone into a springing well.

Non nobis Domine. Psal. 115.

NOt vnto vs, O Lord, not vnto vs, but vnto thy Name giue the praise: for thy louing mercy, & for thy truethes sake.

2 Wherefore shal the heathen say: Where is now their God?

3 As for our God, he is in heauen: he hath done whatsoeuer pleased him.

4 Their idoles are siluer and golde: euen the worke of mens hands.

5 They haue mouthes, and speake not: eyes haue they and see not.
6 They haue eares and heare not: noses haue they, and smell not.
7 They haue hands and handle not, feete haue they, and walke not: neither speake they through their throat.
8 They that make them, are like vnto them: and so are all such as put their trust in them.
9 But thou house of Israel, trust thou in the Lord: he is their succour and defence.
10 Yee house of Aaron, put your trust in the Lord: hee is their helper and defender.
11 Ye that feare the Lord, put your trust in the Lord: hee is their helper and defender.
12 The Lord hath beene mindfull of vs, and he shall blesse vs: euen he shall blesse the house of Israel, he shall blesse the house of Aaron.
13 He shall blesse them that feare the Lord: both small and great.
14 The Lord shall increase you more and more: you and your children.
15 Yee are the blessed of the Lord: which made heauen and earth.
16 All the whole heauens are the Lords: the earth hath he giuen to the children of men.
17 The dead praise not thee, O Lord: neither all they that goe downe into the silence.
18 But we will praise the Lord: from this time forth for euermore. Praise the Lord.

Dilexi quoniam. Psal. 116.

Morning prayer.

I Am well pleased: that the Lord hath heard the voice of my prayer.
2 That he hath inclined his eare vnto me: therefore will I call vpon him as long as I liue.
3 The snares of death compassed me round about: and the paines of hell gat holde vpon me.
4 I shall find trouble & heauines, & I shall call vpon the

Name

Name of the Lord: O Lord I beseech thee deliuer my soule.
5 Gracious is the Lord and righteous: yea our God is mercifull.
6 The Lord preserueth the simple: I was in misery, and he helped me.
7 Turne againe then vnto thy rest, O my soule: for the Lord hath rewarded thee.
8 And why: thou hast deliuered my soule from death: mine eyes from teares, and my feet from falling.
9 I will walke before the Lord: in the land of the liuing.
10 I beleeue, and therefore will I speake, but I was sore troubled: I said in mine haste, All men are liars.
11 What reward shall I giue vnto the Lord: for all the benefits that he hath done vnto me:
12 I will receiue the cup of saluation: and call vpon the Name of the Lord.
13 I will pay my vowes now in the presence of all his people: right deare in the sight of the Lord is the death of his Saints.
14 Behold (O Lord) how that I am thy seruant: I am thy seruant, and the sonne of thine handmaide, thou hast broken my bonds in sunder.
15 I will offer to thee the sacrifice of thankesgiuing: and will call vpon the Name of the Lord.
16 I will pay my vowes vnto the Lord, in the sight of all his people: in the courts of the Lords house, euen in the mids of thee, O Hierusalem. Praise the Lord.

Laudate Dominum. Psal. 117.

O Praise the Lord all ye heathen: praise him all yee Nations.
2 For his mercifull kindnesse is euer more and more toward vs: and the trueth of the Lord endureth for euer. Praise the Lord.

Confitemini Domino. Psal. 118.

O Giue thanks vnto the Lord, for he is gracious: because his mercy endureth for euer.
2 Let Israel now confesse, that he is gracious: and that his mercy endureth for euer.

3 Let the house of Aaron now confesse: that his mercie endureth for euer.

4 Yea, let them now that feare the Lord, confesse: that his mercy endureth for euer.

5 I called vpon the Lord in trouble: and the Lord heard me at large.

6 The Lord is on my side: I will not feare what man doeth vnto me.

7 The Lord taketh my part with them that helpe mee: therefore shall I see my desire vpon mine enemies.

8 It is better to trust in the Lord: then to put any confidence in man.

9 It is better to trust in the Lord: then to put any confidence in Princes.

10 All nations compassed mee round about: but in the Name of the Lord will I destroy them.

11 They kept me in on euery side, they kept me in (I say) on euery side: but in the Name of the Lord will I destroy them.

12 They came about me like Bees, and are extinct euen as the fire among the thornes: for in the Name of the Lord I will destroy them.

13 Thou hast thrust sore at me, that I might fall: but the Lord was my helpe.

14 The Lord is my strength and my song: and is become my saluation.

15 The voyce of ioy and health is in the dwellings of the righteous: the right hand of the Lord bringeth mightie things to passe.

16 The right hand of the Lord hath the preeminence: the right hand of the Lord bringeth mightie things to passe.

17 I will not die, but liue: & declare the works of the Lord.

18 The Lord hath chastened and corrected me: but he hath not giuen me ouer vnto death.

19 Open me the gates of Righteousnesse: that I may goe into them: and giue thanks vnto the Lord.

20 This is ỹ gate of ỹ Lord: the righteous shall enter into it.

21 I will thanke thee, for thou hast heard me: and art become my saluation.

22 The same stone which the buylders refused: is become the head stone in the corner.

23 This is the Lords doing: and it is marueilous in our eyes.

24 This is the day which the Lord hath made: we will reioyce and be glad in it.

25 Helpe mee now, O Lord: O Lord send vs now prosperitie.

26 Blessed be he that commeth in the Name of the Lord: we haue wished you good lucke, ye that be of the house of the Lord.

27 God is the Lord which hath shewed vs light: bind the sacrifice with cords, yea, euen vnto the hornes of the Altar.

28 Thou art my God, and I will thanke thee: thou art my God, and I will praise thee.

29 O giue thankes vnto the Lord, for he is gracious: and his mercy endureth for euer.

Beati immaculati. Psal. 119.

BLessed are those that are vndefiled in the way: and walke in the Law of the Lord. Euening prayer.

2 Blessed are they that keepe his Testimonies: & seeke him with their whole heart.

3 For they which doe no wickednesse: walke in his wayes.

4 Thou hast charged: that wee shall diligently keepe thy Commandements.

5 O that my wayes were made so direct: that I might keepe thy Statutes.

6 So shall I not be confounded: while I haue respect vnto all thy Commandements.

7 I will thanke thee with an vnfained heart: when I shall haue learned the Iudgements of thy righteousnes.

8 I will keepe thy Ceremonies: O forsake me not vtterly.

In quo corriget.

WHerewithall shall a yong man cleanse his way: euen by ruling himselfe after thy word.

2 With my whole heart haue I sought thee: O let me not goe wrong out of thy Commandements.

3 Thy

11 Thy wordes haue I hid within my heart: that I should not sinne against thee.

12 Blessed are thou, O Lord: O teach me thy Statutes.

13 With my lips haue I beene telling: of all the Judgements of thy mouth.

14 I haue had as great delight in the way of thy Testimonies: as in all maner of riches.

15 I will talke of thy Commaundements: and haue respect vnto thy wayes.

16 My delight shall be in thy Statutes: and I will not forget thy word.

Retribue seruo tuo.

17 O Doe well vnto thy seruant: that I may liue and keepe thy word.

18 Open thou mine eyes: that I may see the wonderous things of thy Law.

19 I am a stranger vpon earth: O hide not thy Commandements from me.

20 My soule breaketh out for the very feruent desire: that it hath alway vnto thy Judgements.

21 Thou hast rebuked the proud: and cursed are they that doe erre from thy Commandements.

22 O turne from me shame and rebuke: for I haue kept thy Testimonies.

23 Princes also did sit and speake against me: but thy seruant is occupied in thy Statutes.

24 For thy Testimonies are my delight: & my counsellers.

Adhæsit pauimento.

25 My soule cleaueth to the dust: O quicken thou me according to thy word.

26 I haue knowledged my wayes, and thou heardest me: O teach me thy Statutes.

27 Make me to vnderstand the way of thy Commandements: and so shall I talke of thy wonderous workes.

28 My soule melteth away for very heauinesse: comfort thou me according vnto thy word.

29 Take from me the way of lying: and cause thou me to make much of thy Law.

6 I haue chosen the way of trueth: and thy Iudgements haue I layd before me.

7 I haue stucken vnto thy Testimonies: O Lord confound me not.

8 I will runne the way of thy Commandements: when thou hast set my heart at libertie.

Legem pone.

THEach me, O Lord, the way of thy Statutes: and I shall keepe it vnto the end. Morning prayer.

2 Giue me vnderstanding, and I shall keepe thy Law: yea, I shall keepe it with my whole heart.

3 Make mee to goe in the path of thy Commandements: for therein is my desire.

4 Incline my heart vnto thy testimonies: & not to couetousnes.

5 O turne away mine eyes, lest they behold vanitie: and quicken thou me in thy way.

6 O stablish thy word in thy seruant: ẏ I may feare thee.

7 Take away the rebuke that I am afraide of: for thy Iudgements are good.

8 Beholde, my delight is in thy Commandements: O quicken me in thy righteousnesse.

Et veniat super me.

LEt thy louing mercie come also vnto mee, O Lord: euen thy Saluation, according vnto thy word.

2 So shall I make answere vnto my blasphemers: for my trust is in thy word.

3 O take not the word of thy trueth vtterly out of my mouth: for my hope is in thy Iudgements.

4 So shall I alway keepe thy Law: yea, for euer & euer.

5 And I wil walke at libertie; for I seeke thy Commandements.

6 I wil speake of thy Testimonies also, euen before kings: and will not be ashamed.

7 And my delight shalbe in thy Cõmandements: which I haue

I have loued.

8 My hands also will I lift vp vnto thy Commandements, which I haue loued: and my study shall be in thy statutes.

Memor esto verbi tui.

O Thinke vpon thy seruant, as concerning thy word: wherein thou hast caused me to put my trust.

2 The same is my comfort in my trouble: for thy word hath quickened me.

3 The proud haue had mee exceedingly in derision: yet haue I not shrinked from thy Law.

4 For I remembred thine euerlasting iudgements, O Lord: and receiued comfort.

5 I am horribly afraid: for the vngodly ẏ forsake thy law.

6 Thy statutes haue been my songs: in the house of my pilgrimage.

7 I haue thought vpon thy Name, O Lord, in the night season: and haue kept thy Law.

8 This I had: because I kept thy Commandements.

Portio mea Domine.

THou art my portion, O Lord: I haue promised to keepe thy Law.

2 I made my humble petition in thy presence with my whole heart: O be mercifull vnto me according to thy word.

3 I called mine owne wayes to remembrance: and turned my feet vnto thy Testimonies.

4 I made haste, and prolonged not the time: to keep thy Commandements.

5 The congregation of the vngodly haue robbed me: but I haue not forgotten thy Law.

6 At midnight I will rise to giue thankes vnto thee: because of thy righteous Iudgements.

7 I am a companion of all them that feare thee: and keepe thy Commandements.

8 The earth, O Lord, is full of thy mercie: O teach mee thy Statutes.

Bonitatem fecisti.

O Lord, thou hast dealt graciously with thy seruant according vnto thy word.

2 O learne me true vnderstanding and knowledge: for I haue beleeued thy Commandements.
3 Before I was troubled, I went wrong: but now haue I kept thy word.
4 Thou art good & gracious: O teach me thy Statutes.
5 The proud haue imagined a lie against me: but I will keepe thy Commandements with my whole heart.
6 Their heart is as fat as a brawne: but my delight hath been in thy Law.
7 It is good for me that I haue beene in trouble: that I may learne thy Statutes.
8 The Law of thy mouth is dearer vnto me: then thousands of golde and siluer.

Manus tuæ fecerunt me.

THy hands haue made me, and fashioned me: O giue me vnderstanding, that I may learne thy Commandements. Euening prayer.
2 They that feare thee, will be glad when they see me: because I haue put my trust in thy word.
3 I know (O Lord) that thy iudgements are right: and that thou of very faithfulnesse hast caused me to be troubled.
4 O let thy mercifull kindnesse be my comfort: according to thy word vnto thy seruant.
5 O let thy louing mercies come vnto me, that I may liue: for thy Law is my delight.
6 Let the proude be confounded, for they goe wickedly about to destroy me: but I will be occupied in thy Commandements.
7 Let such as feare thee, and haue knowen thy Testimonies: be turned vnto me.
8 O let my heart be sound in thy Statutes: that I bee not ashamed.

Defecit anima mea.

MY soule hath longed for thy saluation: and I haue a good hope because of thy word.

82 Mine eyes long sore for thy word, saying, O when wilt thou comfort me?

83 For I am become like a bottell in the smoke: yet doe I not forget thy Statutes.

84 How many are the dayes of thy servant: when wilt thou be avenged of them that persecute me?

85 The proud have digged pits for me: which are not after thy Law.

86 All thy Commandements are true: they persecute me falsely, O be thou my helpe.

87 They had almost made an end of me upon earth: but I forsooke not thy Commandements.

88 O quicken me after thy loving kindnesse: and so shall I keepe the testimonies of thy mouth.

In æternum Domine.

O Lord, thy word: endureth for ever in heaven.

2 Thy trueth also remaineth from one generation to another: thou hast laid the foundation of the earth, and it abideth.

3 They continue this day according to thine ordinance: for all things serve thee.

4 If my delight had not beene in thy Law: I should have perished in my trouble.

5 I will never forget thy Commandements: for with them thou hast quickened me.

6 I am thine, O save me: for I have sought thy Commandements.

7 The ungodly laid waite for me, to destroy me: but I will consider thy Testimonies.

8 I see that all things come to an end: but thy Commandement is exceeding broad.

Quomodo dilexi.

LORD, what love have I unto thy Law: all the day long is my study in it.

2 Thou through thy Commandements hast made me wiser then mine enemies: for they are ever with me.

3 I have more understanding then my teachers: for thy Testimonies are my study.

Moneth. The xxvj. day.

4 I am wiser then the aged: because I keepe thy Commandements.

5 I haue refrained my feet from euery euill way: that I may keepe thy word.

6 I haue not shrunke from thy Iudgements: for thou teachest me.

7 O how sweete are thy wordes vnto my throat: yea, sweeter then hony vnto my mouth.

8 Through thy Commandements I get vnderstanding: therefore I hate all euill wayes.

Lucerna pedibus meis.

THy word is a lanterne vnto my feete: and a light vnto my paths. Morning prayer.

2 I haue sworne, and am stedfastly purposed: to keepe thy righteous Iudgements.

3 I am troubled aboue measure: quicken me (O Lord) according to thy word.

4 Let the free-will offerings of my mouth please thee, O Lord: and teach me thy Iudgements.

5 My soule is alway in my hand: yet doe I not forget thy Law.

6 The vngodly haue laid a snare for me: but yet I swarued not from thy Commandements.

7 Thy Testimonies haue I claimed as mine heritage for euer: and why: they are the very ioy of my heart.

8 I haue applied my heart to fulfill thy Statutes alway: euen vnto the end.

Iniquos odio habui.

I hate them that imagine euill things: but thy Law doe I loue.

2 Thou art my defence and shield: and my trust is in thy word.

3 Away from me ye wicked: I will keepe the Commandements of my God.

4 Establish me according to thy word, that I may liue: and let me not be disappointed of my hope.

Moneth. The xxvj. day.

5 Holde thou me vp, and I shall be safe: yea, my delight shall be euer in thy Statutes.

6 Thou hast troden downe all them that depart from thy Statutes: for they imagine but deceit.

7 Thou putrest away all the vngodly of the earth like drosse: therefore I loue thy Testimonies.

8 My flesh trembleth for feare of thee: and I am afraid of thy Iudgements.

Feci iudicium.

I Deale with the thing that is lawfull and right: O giue me not ouer vnto mine oppressors.

2 Make thou thy seruant to delight in that which is good: that the proud doe me no wrong.

3 Mine eyes are wasted away with looking for thy health: and for the word of thy righteousnesse.

4 O deale with thy seruant according vnto thy louing mercy: and teach me thy Statutes.

5 I am thy seruant, O grant me vnderstanding: that I may know thy Testimonies.

6 It is time for thee Lord to lay to thine hand: for they haue destroyed thy Law.

7 For I loue thy Commandements: aboue golde and precious stone.

8 Therefore holde I streight all thy Commandements: and all false wayes I vtterly abhorre.

Mirabilia.

Thy Testimonies are wonderfull: therefore doeth my soule keepe them.

2 When thy word goeth foorth: it giueth light and vnderstanding vnto the simple.

3 I opened my mouth, and drew in my breath: for my delight was in thy commandements.

4 O looke thou vpon me, and be mercifull vnto me: as thou vsest to doe vnto those that loue thy Name.

5 Order my steps in thy word: and so shall no wickednes haue dominion ouer me.

6 O deliuer me from the vnrighteous dealings of men: and so shall I keepe thy commandements.

7 Shew

7 Shew the light of thy countenance vpon thy seruant: and teach me thy Statutes.

8 Mine eyes gush out with water: because men keepe not thy Law.

Iustus es Domine.

RIghteous art thou, O Lord, and true is thy iudgement.

2 The Testimonies that thou hast commanded: are exceeding righteous and true.

3 My zeale hath euen consumed mee: because mine enemies haue forgotten thy Words.

4 Thy Word is tryed to the vttermost: and thy seruant loueth it.

5 I am small, and of no reputation: yet doe I not forget thy Commandements.

6 Thy righteousnesse is an euerlasting righteousnesse: and thy Law is the trueth.

7 Trouble and heauinesse haue taken hold vpon me: yet is my delight in thy Commandements.

8 The righteousnesse of thy Testimonies is euerlasting: O grant me vnderstanding, and I shall liue.

Clamaui in toto corde meo.



Call with my whole heart: heare mee, O Lord, I will keepe thy Statutes. Euening prayer.

2 Yea, euen vpon thee doe I call: helpe me, and I shall keepe thy Testimonies.

3 Early in the morning doe I cry vnto thee: for in thy Word is my trust.

4 Mine eyes preuent the night watches: that I might be occupied in thy Words.

5 Heare my voyce (O Lord) according vnto thy louing kindnesse: quicken me according as thou wert wont.

6 They draw nigh that of malice persecute mee: and are farre from thy Law.

7 Be thou nigh at hand, O Lord: for all thy Commandements are true.

8 As concerning thy Testimonies, I haue knowne long since: that thou hast grounded them for euer.

Moneth. The xxvj. day.

Vide humilitatem.

O Consider mine aduersitie, and deliuer me: for I doe not forget thy Law.

2 Auenge thou my cause, and deliuer mee: quicken me according vnto thy word.

3 Health is farre from the vngodly: for they regard not thy Statutes.

4 Great is thy mercy, O Lord: quicken me, as thou art wont.

5 Many there are that trouble me, and persecute mee: yet doe I not swarue from thy Testimonies.

6 It grieueth me when I see the trangressors: because they keepe not thy Law.

7 Consider, O Lord, how I loue thy Commandements: O quicken me according to thy louing kindnesse.

8 Thy word is true from euerlasting: all the Iudgements of thy righteousnesse endure for euermore.

Principes persecuti sunt.

PRinces haue persecuted mee without a cause: but my heart standeth in awe of thy word.

2 I am as glad of thy word: as one that findeth great spoyles.

3 As for lies, I hate and abhorre them: but thy Law doe I loue.

4 Seuen times a day doe I praise thee: because of thy righteous Iudgements.

5 Great is the peace that they haue which loue thy Law: and they are not offended at it.

6 Lord, I haue looked for thy sauing health: and done after thy Commandements.

7 My soule hath kept thy Testimonies: and loued them exceedingly.

8 I haue kept thy Commandements and Testimonies: for all my Wayes are before thee.

Appropinquet deprecatio.

LEt my complaint come before thee, O Lord: giue me vnderstanding according to thy word.

2 Let my supplication come before thee: deliuer me according

cording to thy word.

3 My lippes shall speake of thy praise: when thou hast taught me thy Statutes.

4 Yea, my tongue shall sing of thy word: for all thy Commandements are righteous.

5 Let thine hand helpe me: for I have chosen thy Commandements.

6 I have longed for thy saving health, O Lord: and in thy Law is my delight.

7 O let my soule live, and it shall praise thee: and thy Judgements shall helpe me.

8 I have gone astray like a sheepe that is lost: O seeke thy servant, for I doe not forget thy Commandements.

Ad Dominum. Psal. 120.

WHen I was in trouble, I called upon the Lord: and he heard me. Morning prayer.

2 Deliver my soule, O Lord, from lying lips: and from a deceitfull tongue.

3 What reward shall bee given or done unto thee thou false tongue: even mightie and sharpe arrowes, with hote burning coales.

4 Wade is me, that I am constrained to dwell with Mesech: and to have mine habitation among the tents of Cedar.

5 My soule hath long dwelt among them: that be enemies unto peace.

6 I labour for peace, but when I speake unto them thereof: they make them ready to battell.

Leuaui oculos. Psal. 121.

I will lift up mine eyes unto the hilles: from whence commeth my helpe.

2 My helpe commeth even from the Lord: which hath made heaven and earth.

3 He will not suffer thy foote to be moved: and he that keepeth thee, will not sleepe.

4 Behold, he that keepeth Israel: shall neither slumber nor sleepe.

5 The Lord himselfe is thy keeper: the Lord is thy defence vpon thy right hand.

6 So that the Sunne shall not burne thee by day: neither the Moone by night.

7 The Lord shall preserue thee from all euill: yea, it is euen he that shall keepe thy soule.

8 The Lord shall preserue thy going out and thy comming in: from this time forth for euermore.

Lætatus sum. Psal. 122.

I was glad when they said vnto me: wee will goe into the house of the Lord.

2 Our feet shall stand in thy gates: O Hierusalem.

3 Hierusalem is builded as a Citie: that is at vnitie in it selfe.

4 For thither the Tribes goe vp, euen the Tribes of the Lord: to testifie vnto Israel, to giue thankes vnto the Name of the Lord.

5 For there is the seat of Iudgement: euen the seat of the house of Dauid.

6 O pray for the peace of Hierusalem: they shall prosper that loue thee.

7 Peace be within thy walles: and plentifulnesse within thy palaces.

8 For my brethren and companions sakes: I will wish thee prosperitie.

9 Yea, because of the house of the Lord our God: I will seeke to doe thee good.

Ad te leuaui oculos meos. Psal. 123.

VNto thee lift I vp mine eyes: O thou that dwellest in the heauens.

2 Behold, euen as the eyes of seruants looke vnto the hand of their masters, and as the eyes of a mayden vnto the hand of her mistresse: euen so our eyes waite vpon the Lord our God, vntill he haue mercy vpon vs.

3 Haue mercy vpon vs, O Lord, haue mercy vpon vs: for we are vtterly despised.

4 Our soule is filled with the scornefull reproofe of the wealthy; and with the despitefulnesse of the proud.

Moneth. The xxvij. day.

Nisi quia Dominus. Psal. 124.

IF the Lord himselfe had not beene on our side (now may Israel say:) if the Lord himselfe had not beene on our side when men rose vp against vs.

2 They had swallowed vs vp quicke: when they were so wrathfully displeased at vs.

3 Yea, the waters had drowned vs: and the streame had gone ouer our soule.

4 The deepe waters of the proude: had gone euen ouer our soule.

5 But praised be the Lord: which hath not giuen vs ouer for a pray vnto their teeth.

6 Our soule is escaped, euen as a birde out of the snare of the fowler: the snare is broken, and we are deliuered.

7 Our helpe standeth in the Name of the Lord: which hath made heauen and earth.

Qui confidunt. Psal. 125.

THey that put their trust in the Lord, shall be euen as the mount Sion: which may not be remoued but standeth fast for euer.

2 The hilles stand about Hierusalem: euen so standeth the Lord round about his people, from this time forth for euermore.

3 For the rod of the vngodly commeth not into the lot of the righteous: lest the righteous put their hand vnto wickednesse.

4 Doe well, O Lord: vnto those that be good and true of heart.

5 As for such as turne backe vnto their owne wickednesse: the Lord shall lead them forth with the euill doers, but peace shall be vpon Israel.

In conuertendo. Psal. 126.

WHen the Lord turned away the captiuitie of Sion: then were wee like vnto them that dreame. Euening prayer.

2 Then was our mouth filled with laughter: and our tongue with ioy.

3 Then sayd they among the heathen: the Lord hath done great things for them.

4 Yea, the Lord hath done great things for vs already: whereof we reioyce.

5 Turne our captivitie, O Lord: as the riuers in the South.

6 They that sow in teares: shall reape in ioy.

7 Hee that now goeth on his way weeping, and beareth forth good seed: shall doubtlesse come againe with ioy, and bring his sheaues with him.

Nisi Dominus. Psal. 127.

EXcept the Lord builde the house: their labour is but lost that build it.

2 Except the Lord keepe the Citie: the watchman waketh but in vaine.

3 It is but lost labour that ye haste to rise vp early, and so late take rest, and eate the bread of carefulnesse: for so hee giueth his beloued sleepe.

4 Loe, children and the fruit of the wombe: are an heritage and gift that commeth of the Lord.

5 Like as the arrowes in the hand of the Giant: euen so are the yong children.

6 Happy is the man that hath his quiuer full of them: they shall not bee ashamed when they speake with their enemies in the gate.

Beati omnes. Psal. 128.

BLessed are all they that feare the Lord: and walke in his wayes.

2 For thou shalt eate the labours of thine hands: O well is thee, and happy shalt thou bee.

3 Thy wife shalbe as the fruitfull Vine: vpon the walles of thine house.

4 Thy children like the Olive branches: round about thy table.

5 Loe, thus shall the man bee blessed: that feareth the Lord.

6 The Lord from out of Sion shall so blesse thee: that thou shalt see Hierusalem in prosperitie all thy life long.

Euening prayer.

7 Yea, that thou shalt see thy childrens children: and peace vpon Israel.

Sæpe expugnauerunt. Psal. 129.

MAny a time haue they fought against mee from my youth vp: (may Israel now say,)

2 Yea, many a time haue they vexed mee from my youth vp: but they haue not preuailed against me.

3 The plowers plowed vpon my backe: and made long furrowes.

4 But the righteous Lord: hath hewen the snares of the vngodly in pieces.

5 Let them be confounded and turned backeward: as many as haue euill will at Sion.

6 Let them be euen as the grasse growing vpon the house tops: which withereth afore it be plucked vp.

7 Whereof the mower filleth not his hand: neither hee that bindeth vp the sheaues, his bosome.

8 So that they which goe by, say not so much as, the Lord prosper you: We wish you good lucke in ỹ Name of the Lord.

De profundis. Psal. 130.

OVt of the deepe haue I called vnto thee, (O Lord:) Lord heare my voyce.

2 Oh let thine eares consider well: the voyce of my complaint.

3 If thou Lord wilt bee extreame to marke what is done amisse: O Lord, who may abide it?

4 For there is mercy with thee: therfore shalt thou be feared

5 I looke for the Lord, my soule doeth waite for him; in his word is my trust.

6 My soule fleeth vnto the Lord: before the morning watch, I say, before the morning watch.

7 O Israel, trust in the Lord, for with the Lord there is mercy: and with him is plenteous redemption.

8 And he shall redeeme Israel: from all his sinnes.

Domine non est. Psal. 131.

LOrd, I am not high minded: I haue no proud lookes.

2 I doe not exercise my selfe in great matters: which are too high for me.

3 But

3 But I refrayne my soule, and keepe it low, like as a childe that is weaned from his mother: yea, my soule is euen as a weaned childe.

4 O Israel trust in the Lord: from this time forth for euermore.

Memento Domine. Psal. 132.

Morning prayer.

LOrd remember Dauid: and all his trouble.

2 How hee sware vnto the Lord: and vowed a vow vnto the Almightie God of Jacob.

3 I will not come within the Tabernacle of mine house: nor climbe vp into my bed.

4 I will not suffer mine eyes to sleepe, nor mine eye lids to slumber: neither the temples of my head to take any rest.

5 Vntill I finde out a place for the Temple of the Lord: an habitation for the mighty God of Jacob.

6 Loe, we heard of the same at Ephrata: and found it in the wood.

7 We will goe into his Tabernacle: and fall low on our knees before his footstoole.

8 Arise, O Lord into thy resting place: thou and the Arke of thy strength.

9 Let thy Priests bee clothed with righteousnesse: and let thy Saints sing with ioyfulnesse.

10 For thy seruant Dauids sake: turne not away the presence of thine Anointed.

11 The Lord hath made a faithfull oath vnto Dauid: and he shall not shrinke from it.

12 Of the fruit of thy body: shall I set vpon thy seat.

13 If thy children will keepe my Couenant, and my Testimonies that I shall learne them: their children also shall sit vpon thy seat for euermore.

14 For the Lord hath chosen Sion to bee an habitation for himselfe: he hath longed for her.

15 This shall be my rest forever: here will I dwell, for I haue a delight therein.
16 I will bleſſe her vitailes with increaſe: and will ſatiſfie her poore with bread.
17 I will decke her Prieſts with health: and her Saints ſhall reioyce and ſing.
18 There ſhall I make the horne of Dauid to flouriſh: I haue ordained a lanterne for mine Anointed.
19 As for his enemies, I ſhall clothe them with ſhame: but vpon himſelfe ſhall his crowne flouriſh.

Ecce quàm bonum. Pſal. 133.

BEhold how good and ioyfull a thing it is: brethren to dwell together in vnitie.
2 It is like the precious oyntment vpon the head, that ranne downe vnto the beard: euen vnto Aarons beard, and went downe to the ſkirts of his clothing.
3 Like as the dew of Hermon: which fell vpon the hill of Sion.
4 For there the Lord promiſed his bleſſing: and life for euermore.

Ecce nunc. Pſal. 134.

BEhold (now) praiſe the Lord: all ye ſeruants of the Lord.
2 Yee that by night ſtand in the houſe of the Lord: euen in the Courts of the Houſe of our God.
3 Lift vp your hands in the Sanctuary: & praiſe the Lord.
4 The Lord that made heauen and earth: giue thee bleſſing out of Sion.

Laudate nomen. Pſal. 135.

OPraiſe the Lord, laud ye the Name of the Lord: praiſe it, O ye ſeruants of the Lord.
2 Yee that ſtand in the houſe of the Lord: in the Courts of the Houſe of our God.
3 O praiſe the Lord, for the Lord is gracious: O ſing praiſes vnto his Name, for it is louely.
4 For why? the Lord hath choſen Jacob vnto himſelfe: and Iſrael for his owne poſſeſſion.
5 For I know that the Lord is great: and that our Lord is aboue all gods.

6 Whatsoeuer the Lord pleased, that did hee in heauen and in earth: and in the Sea and in all deepe places.

7 Hee bringeth foorth the cloudes from the endes of the world: and sendeth forth lightnings with the raine, bringing the windes out of his treasures.

8 He smote the first borne of Egypt: both of man & beast.

9 Hee hath sent tokens & wonders into the mids of thee, O thou land of Egypt: vpon Pharao and all his seruants.

10 He smote diuers nations: and slew mighte Kings.

11 Sehon king of the Amorites, and Og the king of Basan: and all the kingdomes of Chanaan.

12 And gaue their land to be an heritage: euen an heritage vnto Israel his people.

13 Thy Name, O Lord, endureth forever: so doeth thy memoriall, O Lord, from one generation to another.

14 For the Lord will auenge his people: and be gracious vnto his seruants.

15 As for the images of the heathen, they are but siluer and golde: the worke of mens hands.

16 They haue mouthes, and speake not: eyes haue they, but they see not.

17 They haue eares, and yet they heare not: neither is there any breath in their mouthes.

18 They that make them are like vnto them: and so are all they that put their trust in them.

19 Praise the Lord ye house of Israel: praise the Lord yee house of Aaron.

20 Praise the Lord, yee house of Leui: yee that feare the Lord, praise the Lord.

21 Praised be the Lord out of Sion: which dwelleth at Hierusalem.

Confitemini. Psal. 136.

Euening prayer.

GIue thankes vnto the Lord, for hee is gracious: and his mercy endureth for euer.

2 O giue thanks vnto the God of all gods: for his mercy endureth for euer.

3 O thanke the Lord of all lords: for his mercy endureth for euer.

4 which onely doeth great wonders: for his mercy endureth for euer.
5 which by his excellent wisedome made the heauens: for his mercie endureth for euer.
6 which layde out the earth aboue the waters: for his mercy endureth for euer.
7 which hath made great lights: for his mercy endureth for euer.
8 The Sunne to rule the day: for his mercie endureth for euer.
9 The Moone and the starres to gouerne the night: for his mercie endureth for euer.
10 which smote Egypt with their first borne: for his mercie endureth for euer.
11 And brought out Israel from among them: for his mercie endureth for euer.
12 With a mighty hand and a stretched out arme: for mercie endureth for euer.
13 which diuided the red Sea in two parts: for his mercy endureth for euer.
14 And made Israel to goe thorow the middest of it: for his mercie endureth for euer.
15 But as for Pharao and his hoste, hee ouerthrew them in the red Sea: for his mercie endureth for euer.
16 Which ledde his people thorow the wildernes: for his mercy endureth for euer.
17 Which smote great Kings: for his mercie endureth for euer.
18 Yea, and slew mighty Kings: for his mercie endureth for euer.
19 Sehon King of the Amorites: for his mercie endureth for euer.
20 And Og the King of Balan: for his mercie endureth for euer.
21 And gaue away their land for an heritage: for his mercie endureth for euer.
22 Euen for an heritage vnto Israel his seruant: for his mercie endureth for euer.

23 which

23 Which remembred vs when we were in trouble: for his mercy endureth for euer.

24 And hath deliuered vs from our enemies: for his mercy endureth for euer.

25 Which giueth food to all flesh: for his mercy endureth for euer.

26 O giue thankes vnto the God of heauen: for his mercie endureth for euer.

27 O giue thankes vnto the Lord of Lords: for his mercie endureth for euer.

Super flumina. Psal. 137.

BY the waters of Babylon wee sate downe and wept: when we remembred (thee) O Sion.

2 As for our Harpes, we hanged them vp: vpon the trees that are therein.

3 For they that led vs away captiue, required of vs then a song and melodie in our heautnesse: sing vs one of the songs of Sion.

4 How shall we sing the Lords Song in a strange land:

5 If I forget thee, O Hierusalem: let my right hand forget her cunning.

6 If I do not remẽber thee, let my tongue cleaue to ỹ roofe of my mouth: yea, if I preferre not Hierusalem in my mirth.

7 Remember the children of Edom, O Lord, in the day of Jerusalem: how they said, Downe with it, downe with it, euen to the ground.

8 O daughter of Babylon, wasted with misery: yea, happie shall he be that rewardeth thee as thou hast serued vs.

9 Blessed shall he be that taketh thy children: and throweth them against the stones.

Confitebor tibi. Psal. 138.

I Will giue thanks vnto thee, O Lord, with my whole heart: euen before the gods will I sing praise vnto thee.

2 I will worship toward thy holy Temple, & praise thy Name, because of thy louing kindnesse and truth: for thou hast magnified thy Name, and thy word aboue all things.

3 When I called vpon thee, thou heardest mee: and enduedst my soule with much strength.

4 All the Kings of the earth shall praise thee, O Lord: for they have heard the words of thy mouth.
5 Yea, they shall sing in the wayes of the Lord: that great is the glory of the Lord.
6 For though the Lord be high, yet hath he respect unto the lowly: as for the proud he beholdeth them afarre off.
7 Though I walke in the mids of trouble, yet shalt thou refresh me: thou shalt stretch forth thine hand upon the furiousnes of mine enemies, and thy right hand shall save me.
8 The Lord shal make good his louing kindnes toward mee: yea, thy mercy, O Lord, endureth for ever, despise not then the workes of thine owne hands.

Domine probasti. Psal. 139.

O Lord, thou hast searched mee out, and knowen me: thou knowest my downesitting, and mine uprising, thou understandest my thoughts long before. Morning prayer.
2 Thou art about my path, and about my bedde: and spyest out all my wayes.
3 For loe, there is not a word in my tongue: but thou, O Lord, knowest it altogether.
4 Thou hast fashioned me behinde and before: and laide thine hand upon me.
5 Such knowledge is too wonderfull and excellent for me: I cannot attaine unto it.
6 Whither shall I goe then from thy Spirit: or whither shall I goe then from thy presence:
7 If I climbe up into heauen, thou art there: if I goe downe to hell, thou art there also.
8 If I take the wings of the morning: and remaine in the uttermost parts of the Sea.
9 Euen there also shall thy hand leade me: and thy right hand shall holde me.
10 If I say, Peraduenture the darkenesse shall couer me: then shall my night be turned to day.

11 Yea,

11 Yea, the darkenesse is no darkenesse with thee, but the night is as clear as the day: the darkenesse and light (to thee) are both alike.

12 For my reines are thine: thou hast couered me in my mothers wombe.

13 I will giue thankes vnto thee, for I am fearefully and wonderfully made: marueilous are thy workes, and that my soule knoweth right well.

14 My bones are not hid from thee: though I be made secretly, and fashioned beneath in the earth.

15 Thine eyes did see my substance, yet being vnperfect: and in thy booke were all my members written.

16 Which day by day were fashioned: when as yet there was none of them.

17 How deare are thy counsels vnto me, O God: O how great is the summe of them.

18 If I tell them, they are more in number then the sand: when I wake vp, I am present with thee.

19 Wilt thou not slay the wicked, O God: depart from me, ye bloodthirstie men.

20 For they speake vnrighteously against thee: and thine enemies take thy Name in vaine.

21 Doe not I hate them, O Lord, that hate thee: and am not I grieued with those that rise vp against thee?

22 Yea, I hate them right sore: euen as though they were mine enemies.

23 Try me, O God, and seeke the ground of my heart: proue me, and examine my thoughts.

24 Looke well if there be any way of wickednesse in me: and leade me in the way euerlasting.

Eripe me Domine. Psal. 140.

DEliuer me, O Lord, from the euill man: and preserue me from the wicked man.

2 Which imagine mischiefe in their hearts: and stirre vp strife all the day long.

3 They haue sharpened their tongues like a serpent: Adders poison is vnder their lips.

4 Keepe mee, O Lord, from the hands of the vngodly:

preserue mee from the wicked men, which are purposed to ouerthrow my goings.

5 The proud haue layd a snare for me, and spread a net abroad with cords: yea, and set traps in my way.

6 I said vnto the Lord, Thou art my God: heare the voyce of my prayers, O Lord.

7 O Lord God, thou strength of my health: thou hast couered my head in the day of battell.

8 Let not the vngodly haue his desire, O Lord: let not his mischieuous imagination prosper, lest they be too proud.

9 Let the mischiefe of their owne lips fall vpon the head of them: that compasse me about.

10 Let hot burning coales fall vpon them: let them be cast into the fire, and into the pit, that they neuer rise vp againe.

11 A man full of words shall not prosper vpon the earth: euill shall hunt the wicked person to ouerthrow him.

12 Sure I am that the Lord will auenge the poore: and maintaine the cause of the helplesse.

13 The righteous also shall giue thanks vnto thy Name: and the iust shall continue in thy sight.

Domine, clamaui. Psal. 141.

LOrd, I call vpon thee, haste thee vnto me: and consider my voyce, when I cry vnto thee.

2 Let my prayer be set forth in thy sight as the incense: and let the lifting vp of my hands be an Euening sacrifice.

3 Set a watch, O Lord, before my mouth: and keepe the doore of my lips.

4 O let not mine heart be inclined to any euill thing: let me not bee occupied in vngodly workes, with the men that worke wickednesse, lest I eat of such things as please them.

5 Let the righteous rather smite mee friendly: and reproue me.

6 But let not their precious balmes breake mine head: yea, I will pray yet against their wickednesse.

7 Let their Iudges be ouerthrowne in stonie places: that they may heare my words, for they are sweet.

8 Our bones lie scattered before the pit: like as when one breaketh and heweth wood vpon the earth.

9 But mine eyes looke vnto thee, O Lord God: in thee is my trust, O cast not out my soule.

10 Keepe me from the snare that they haue layd for mee: and from the traps of the wicked doers.

11 Let the vngodly fall into their owne nets together: and let me euer escape them.

Voce mea ad Dominum. Psal. 142.

Euening prayer.

I Cried vnto the Lord with my voyce: yea, euen vnto the Lord did I make my supplication.

2 I powred out my complaints before him: and shewed him of my trouble.

3 When my spirit was in heauinesse, thou knewest my path: in the way wherein I walked, haue they priuily layd a snare for me.

4 I looked also vpon my right hand: and saw there was no man that would know me.

5 I had no place to flee vnto: & no man cared for my soule.

6 I cried vnto thee, O Lord, and said: Thou art my hope, and my portion in the land of the liuing.

7 Consider my complaint: for I am brought very low.

8 O deliuer mee from my persecutors: for they are too strong for me.

9 Bring my soule out of prison, that I may giue thankes vnto thy Name: which thing if thou wilt grant me, then shal the righteous resort vnto my company.

Domine exaudi. Psal. 143.

HEare my prayer, O Lord, and consider my desire: hearken vnto me for thy trueth and righteousnesse sake.

2 And enter not into iudgement with thy seruant: for in thy sight shall no man liuing be iustified.

3 For the enemie hath persecuted my soule, hee hath smitten my life downe to the ground: he hath laid me in the darknesse, as the men that haue beene long dead.

4 Therefore is my spirit vexed within me: and my heart within me is desolate.

5 Yet do I remember the time past, I muse vpon all thy workes: yea, I exercise my selfe in the workes of thy hands.

6 I stretch forth my hands vnto thee: my soule gaspeth vnto

vnto thee, as a cloke.

7 Heare me, O Lord, and that soone, for my spirit waxeth faint: hide not thy face from me, lest I be like vnto them that goe downe into the pit.

8 O let me heare thy louing kindnesse betimes in the morning, for in thee is my trust: shew thou me the way that I should walke in, for I lift vp my soule vnto thee.

9 Deliuer me, O Lord, from mine enemies: for I flee vnto thee to hide me.

10 Teach me to doe the thing that pleaseth thee, for thou art my God: let thy louing Spirit leade me foorth into the land of righteousnesse.

11 Quicken me, O Lord, for thy Names sake: and for thy righteousnesse sake, bring my soule out of trouble.

12 And of thy goodnesse slay mine enemies: and destroy all them that vexe my soule, for I am thy seruant.

Benedictus Dominus. Psal. 144.

BLessed bee the Lord my strength: Morning prayer.
which teacheth my hands to warre, and my fingers to fight.

2 My hope and my fortresse, my castle and deliuerer, my defender, in whom I trust: which subdueth my people that is vnder me.

3 Lord, what is man that thou hast such respect vnto him: or the sonne of man that thou so regardest him?

4 Man is like a thing of nought: his time passeth away like a shadow.

5 Bow thy heauens, O Lord, and come downe: touch the mountaines, and they shall smoke.

6 Cast forth thy lightening, and teare them: shoote out thine arrowes, and consume them.

7 Send downe thine hand from aboue: deliuer me, & take me out of the great waters, from the hand of strange children.

8 Whose mouth talketh of vanitie: and their right hand is a right hand of wickednesse.

9 I will sing a new song vnto thee, O God: and sing prai-
ses vnto thee vpon a ten stringed Lute.
10 Thou hast giuen victory vnto Kings: and hast deliue-
red Dauid thy seruant from the perill of the sword.
11 Saue me, and deliuer me from the hand of strange chil-
dren: whose mouth talketh of vanitie, and their right hand is
a right hand of iniquity.
12 That our sonnes may grow vp as the yong plants:
and that our daughters may be as the polished corners of the
Temple.
13 That our garners may bee full and plenteous with all
maner of store: that our sheepe may bring forth thousands,
and ten thousands in our streets.
14 That our oxen may bee strong to labour, that there
be no decay, no leading into captiuity, and no complaining in
our streetes.
15 Happie are the people that be in such a case: yea, blessed
are the people which haue the Lord for their God.

Morning prayer.

Exaltabo te Deus. Psal. 145.

I will magnifie thee, O God, my King: and I will praise thy
Name for euer and euer.
2 Euery day will I giue thanks vnto thee: and praise
thy Name for euer and euer.
3 Great is the Lord, and marueilous worthy to be pray-
sed: there is no end of his greatnesse.
4 One generation shall praise thy workes vnto another:
and declare thy power.
5 As for me, I will be talking of thy worship: thy glory,
thy praise, and wonderous workes.
6 So that men shall speake of the might of thy maruei-
lous acts: and I will also tell of thy greatnesse.
7 The memoriall of thine abundant kindnesse shall bee
shewed: and men shall sing of thy righteousnesse.
8 The Lord is gracious and mercifull: long suffering,
and of great goodnesse.
9 The Lord is louing vnto euery man: and his mercie
is ouer all his workes.
10 All thy workes praise thee, O Lord: and thy Saints
giue

giue thankes vnto thee.

11 They shew ye glory of thy kingdom: & talke of thy power.

12 That thy power, thy glory, and mightinesse of thy kingdome: might be knowen vnto men.

13 Thy kingdome is an euerlasting Kingdome: and thy dominion endureth throughout all ages.

14 The Lord vpholdeth all such as fall: and lifteth vp all those that be downe.

15 The eyes of all waite vpon thee, O Lord: and thou giuest them their meat in due season.

16 Thou openest thine hand: and fillest all things liuing with plenteousnesse.

17 The Lord is righteous in all his wayes: and holy in all his workes.

18 The Lord is nigh vnto all them that call vpon him: yea, all such as call vpon him faithfully.

19 He will fulfill the desire of them that feare him: he also will heare their cry, and will helpe them.

20 The Lord preserueth all them that loue him: but scattereth abroad all the vngodly.

21 My mouth shall speake the praise of the Lord: and let all flesh giue thankes vnto his holy Name for euer and euer.

Lauda anima mea. Psal. 146.

PRaise the Lord, O my soule, while I liue will I praise the Lord: yea, as long as I haue any being, I will sing praises vnto my God.

2 O put not your trust in Princes, nor in any child of man: for there is no helpe in them.

3 For when the breath of man goeth forth, he shall turne againe to his earth: and then all his thoughts perish.

4 Blessed is he that hath the God of Jacob for his helpe: and whose hope is in the Lord his God.

5 Which made heauen and earth, the Sea and all that therein is: which keepeth his promise for euer.

6 Which helpeth them to right that suffer wrong: which feedeth the hungry.

7 The Lord looseth men out of prison: the Lord giueth sight to the blinde.

8 The Lord helpeth them that are fallen: the Lord careth for the righteous.
9 The Lord careth for the strangers, hee defendeth the fatherlesse and widow: as for the way of the vngodly, he turneth it vpside downe.
10 The Lord thy God, O Sion, shall bee King for euermore: and throughout all generations.

Laudate Dominum. Psal. 147.

Euening prayer.

PRaise the Lord, for it is a good thing to sing praises vnto our God: yea, a ioyfull and pleasant thing it is to bee thankefull.
2 The Lord doeth build vp Hierusalem: and gather together the outcasts of Israel.
3 Hee healeth those that are broken in heart: and giueth medicine to heale their sickenesse.
4 He telleth the number of the starres: and calleth them by their names.
5 Great is our Lord, and great is his power: yea, and his wisedome is infinite.
6 The Lord setteth vp the meeke: and bringeth the vngodly downe to the ground.
7 O sing vnto the Lord with thanksgiuing: sing praises vpon the harpe vnto our God.
8 Which couereth the heauen with clouds, and prepareth raine for the earth: and maketh the grasse to grow vpon the mountaines, and herbe for the vse of men.
9 Which giueth fodder vnto the cattell: and feedeth the yong rauens that call vpon him.
10 He hath no pleasure in the strength of an horse: neither delighteth he in any mans legs.
11 But the Lords delight is in them that feare him: and put their trust in his mercy.
12 Praise the Lord, O Hierusalem: praise thy God, O Sion.
13 For he hath made fast the barres of thy gates: and hath

blessed thy children within thee.

14 He maketh peace in thy borders: and filleth thee with the flowre of wheat.

15 He sendeth forth his Commandement vpon earth: and his word runneth very swiftly.

16 Hee giueth snow like wooll: and scattereth the hoare frost like ashes.

17 He casteth forth his yce like morsels: who is able to abide his frost?

18 He sendeth out his word, and melteth them: hee bloweth with his winde, and the waters flow.

19 He sheweth his word vnto Jacob; his Statutes and ordinances vnto Israel.

20 Hee hath not dealt so with any Nation: neither haue the heathen knowledge of his Lawes.

Laudate Dominum. Psal. 148.

O Praise the Lord of heauen: praise him in the height.

2 Praise him all yee Angels of his: praise him all his hoste.

3 Praise him Sunne and Moone: praise him all ye starres and light.

4 Praise him al ye heauens: and ye waters that be aboue the heauens.

5 Let them praise the Name of the Lord: for hee spake the word, and they were made, hee commanded, and they were created.

6 He hath made them fast for euer and euer: he hath giuen them a Law which shall not be broken.

7 Praise the Lord vpon earth: ye dragons and all deepes.

8 Fire and haile, snow and vapours: winde and storme, fulfilling his word.

9 Mountaines and all hils: fruitful trees, and all Cedars.

10 Beasts and all cattell: worms, and feathered foules.

11 Kings of the earth, and all people: Princes, and all Iudges of the world.

12 Yong men and maydens, old men and children, praise the Name of the Lord: for his Name onely is excellent, and his praise aboue heauen and earth.

13 He shall exalt the horne of his people, all his Saints shall praise him: euen the children of Israel, euen the people that serueth him.

Cantate Domino. Psal. 149.

O Sing vnto the Lord a New song: let the Congregation of Saints praise him.

2 Let Israel reioyce in him that made him: and let the children of Sion be ioyfull in their King.

3 Let them praise his Name in the daunce: let them sing praises vnto him with Tabret and Harpe.

4 For the Lord hath pleasure in his people: and helpeth the meeke hearted.

5 Let the Saints bee ioyfull with glory: let them reioyce in their beds.

6 Let the praises of God bee in their mouth: and a two edged sword in their hands.

7 To be auenged of the heathen: and to rebuke the people.

8 To bind their Kings in chaines: and their nobles with linckes of yron.

9 That they may bee auenged of them, as it is written: such honour haue all his Saints.

Laudate Dominum. Psal. 150.

O Praise God in his holinesse: praise him in the firmament of his power.

2 Praise him in his noble acts: praise him according to his excellent greatnesse.

3 Praise him in the sound of the Trumpet: praise him vpon the Lute and Harpe.

4 Praise him in the Cymbals and dances: praise him vpon the strings and pipe.

5 Praise him vpon the well tuned Cymbals: praise him vpon the lowd Cymbals.

6 Let euery thing that hath breath: praise the Lord.

FINIS.

¶ Certaine

¶ Certaine godly prayers to be vsed for sundry purposes.

¶ A generall confession to be said euery Morning.

ALmighty God our heauenly Father, I confesse & acknowledge, that I am a miserable and a wretched sinner, and haue manifold wayes most grieuously transgressed thy most godly Commandements, through wicked thoughts, vngodly lusts, sinfull words and deeds, committed in my whole life. In sinne am I borne and conceiued, and there is no goodnesse in me, in as much as if thou shouldest enter into thy narrow iudgement with me, iudging me according vnto the same, I were neuer able to suffer and abide it, but must needs perish and be damned for euer: So little help, comfort, or succor is there either in me, or in any other creature. Only this is my comfort (O heauenly Father) that thou diddest not spare thy onely deare beloued Sonne, but diddest giue him vp vnto the most bitter, & most vile and slanderous death of the Crosse for me, that he might so pay the ransome of my sins, satisfie thy iudgment, stil & pacifie thy wrath, reconcile me again vnto thee, & purchase me thy grace & fauour, and euerlasting life. Wherefore, through the merite of his most bitter death & passion, and through his innocent Blood shedding, I beseech thee, O heauenly Father, ý thou wilt vouchsafe to be gracious & mercifull vnto me, to forgiue & pardon me al my sinnes, to lighten my heart with thy holy Spirit, to renue, confirme, and strengthen me with a right and perfect faith, & to inflame me in loue toward thee & my neighbour, that I may henceforth with a willing and glad heart, walke as it becommeth me in thy most godly Commandements, and so glorifie and praise thee euerlastingly; and also that I may with a free conscience & quiet heart, in all maner of temptations, afflictions, or necessities, & euen in ý very pangs of death, cry boldly and merily vnto thee, & say, I beleeue in God the Father Almighty, maker of heauen and earth, and in Iesus Christ, &c. But O [illegible]

God

God heauenly Father, to comfort my selfe in affliction and temptation with these Articles of the Christian faith, it is not in my power, for faith is thy gift: and forasmuch as thou wilt be prayed vnto and called vpon for it, I come vnto thee, to pray and beseech thee, both for that and for all other my necessities, euen as thy deare beloued Sonne our Sauiour Iesus Christ himselfe hath taught vs: And from the very bottome of my heart I cry, and say, Our Father which art in heauen, hallowed be thy Name, &c.

¶ A prayer to be said in the Morning.

MErcifull Lord God heauenly Father, I render most high lauds, praise, and thankes vnto thee, that thou hast preserued mee both this night, and all the times and dayes of my life hitherto, vnder thy protection, and hast suffered mee to liue vnto this present houre. And I beseech thee heartily, that thou wilt vouchsafe to receiue me this day, and the residue of my whole life from henceforth, into thy tuition, ruling and gouerning me with thy holy Spirit, that all maner of darkenesse, of misbeliefe, infidelitie, and of carnall lustes and affections may bee vtterly chased and driuen out of my heart, and that I may be iustified and saued both body and soule through a right and perfect faith, and so walke in the light of thy most godly renneth, to thy glory and praise, and to the profit and furtherance of my neighbour, through Iesus Christ our Lord and Sauiour, Amen.

¶ Another prayer for the Morning.

ALmightie and most gracious God, wee heartily thanke thee for the sweete sleepe and comfortable rest which thou hast giuen vs this night: and forasmuch as thou hast commanded by thy holy Word, that no man should be idle, but all occupied in godly and vertuous exercises, euery man according to his calling: Wee most humbly beseech thee, that thine eyes may attend vpon vs,

dayly

dayly defend vs, cherish, comfort, and gouerne vs and all our counsailes, studies, and labours, in such wise, that wee may spend and bestow this day according to thy most holy will, without the hurting of our neighbours, and that we may diligently, and warily eschew and auoyd all things that should displease thee, set thee alwayes before our eyes, liue in thy feare, working that which may bee found acceptable before thy diuine Maiestie, through Christ our Lord. Amen.

A prayer for the Euening.

O Most mighty Lord our Father, and God euerlasting, full of pitie and compassion, we acknowledge & confesse that we be not worthie to lift vp our eyes to heauen, much lesse to present our selues before thy Maiestie, with confidence that thou wilt heare our prayers and grant our requests, if we consider our owne deseruing: For our consciences doe accuse vs, and our sinnes witnesse against vs, & we know that thou art an vpright Iudge, which doest not iustifie the sinners & wicked men, but punishest the faults of such as transgresse thy Commandements. Yet most mercifull Father, sith it hath pleased thee to command vs to call on thee in all our troubles and aduersities, promising euen then to helpe vs, when we feele our selues (as it were) swallowed vp of death & desperation: wee vtterly renounce all worldly confidence, & flee to thy soueraigne bountie, as our onely stay and refuge; beseeching thee not to call to remembrance our manifold sinnes and wickednes whereby we continually prouoke thy wrath and indignation against vs, neither our negligence & vnkindnes, which haue neither worthily esteemed, nor in our liues sufficiently expressed the sweet comfort of thy Gospel reuealed vnto vs, but rather to accept the obedience and death of thy Sonne Iesus Christ, who by offring vp his body in sacrifice once for all, hath made sufficient recompence for all our sinnes. Haue mercie therefore vpon vs, O Lord, and forgiue vs our offences. Teach vs by thy holy Spirit, that we may rightly weigh them, & earnestly repent for the

ſame: and ſo much the rather, O Lord, becauſe that the reprobate, & ſuch as thou haſt forſaken, cannot praiſe thee, nor call vpon thy Name: but the repenting heart, the ſorowfull minde, the conſcience oppreſſed, hungring and thirſting for thy grace, ſhall euer ſet foorth thy praiſe and glory. And albeit we bee but wormes and duſt, yet thou art our Creatour, and we be the worke of thy hands: yea, thou art our Father, and wee thy children: thou art our Shepheard, and wee thy flocke: thou art our Redeemer, and wee thy people whom thou haſt brought: thou art our God, and wee thine inheritance. Correct vs not therefore in thine anger, O Lord, neither according to our deſerts punish vs, but mercifully chaſtiſe vs with a fatherly affection, that al the world may know that at what time ſoeuer a ſinner doeth repent him of his ſinne, from the bottome of his heart, thou wilt put away his wickedneſſe out of thy remembrance, as thou haſt promiſed by thine holy Prophet.

Finally, forasmuch as it hath pleaſed thee to make the night for man to reſt in, as thou haſt ordeined him the day to trauaile: Grant, O deare Father, that wee may ſo take our bodily reſt, that our ſoules may cõtinually watch for the time that our Lord Jeſus Chriſt ſhal appeare for our deliuerance out of this mortall life, and in the meane ſeaſon, that wee, not ouercome by any fantaſies, dreames, or other temptations may fully ſet our mindes vpon thee, loue thee, feare thee, and reſt in thee: Furthermore, that our ſleepe be not exceſſiue or ouermuch, after the inſatiable deſires of our fleſh: but onely ſufficient to content our weake nature, that wee may bee the better diſpoſed to liue in all godly converſation, to the glory of thine holy Name, and profit of our brethren. Amen.

A moſt neceſſary prayer.

O Lord Jeſus Chriſt, which art the true Sonne of the world, euermore ariſing, and neuer going downe, which by the moſt wholeſome appearing and light, doeſt bring foorth, preſerue, nouriſh, & refreſh al things, as well that are in heauen, as alſo that are

on

on earth, we beseech thee mercifully and fauourably to shine into our hearts, that the night and darkenesse of sinnes, and the mists of errors on euery side driuen away, thou brightly shining within our hearts, we may all our life space go without any stumbling or offence, and may decently and seemely walke (as in the day time) being pure and cleane from the workes of darkenesse, and abounding in all good workes which God hath prepared for vs to walke in, which with the Father and with the holy Ghost, liuest and reignest for euer and euer. Amen.

The prayer of Manasseh King of the Iewes.

O Lord Almighty, God of our fathers, Abraham, Isaac and Jacob, and of their righteous seed, which hast made heauen and earth with all their ornament, which hast bound the Sea by the word of thy Commandement, which hast shut vp the deepe and sealed it by thy terrible and glorious Name, whom all doe feare, and tremble before thy power: for the Maiestie of thy glory cannot bee borne, and thine angrie threatning toward sinners is importable, but thy mercifull promise is vnmeasurable and vnsearchable. For thou art the most high Lord, of great compassion, long suffering, and most mercifull, & repentest for mans miseries. Thou, O Lord, according to thy great goodnes hast promised [a] repentance and forgiuenesse to them that sinne against thee, and for thine infinite mercies hast appointed repentance vnto sinners that they may bee saued. Thou therefore, O Lord, that art the God of the iust, hast not appointed repentance to the iust, as to Abraham, and Isaac, and Jacob, which haue not [b] sinned against thee, but thou hast appointed repentance vnto me that am a sinner; For I haue sinned aboue the number of the sand of the Sea. My transgressions, O Lord, are multiplied: my transgressions are exceeding many: and I am not worthy to behold and see the height of the heauens for the multitude of mine vnrighteousnes. I am bowed downe with many yron bands, that I cannot

[a] Thou hast promised that repentance shall be the way for them to returne to thee.

[b] He speaketh this in comparison of himselfe and other holy fathers which haue their commendation in the Scriptures, in that in respect of himselfe he calleth their sins nothing, but ascribeth vnto them righteousnesse.

cannot lift vp mine head, neither haue I any reliefe: For I haue prouoked thy wrath, and done euill before thee. I did not thy will, neither kept I thy Commandements. I haue led my abominations, and haue multiplied offences. Wo is me therefore I bow the knee of mine heart, beseeching thee of grace. I haue sinned, O Lord I haue sinned and I acknowledge my transgressions: but I humbly beseech thee, forgiue me: O Lord forgiue me, and destroy me not with my transgressions. Be not angry with me forever by reserving euill for mee, neither condemne me into the lower parts of the earth. For thou art the God, euen the God of them that repent: and in mee thou wilt shew all thy goodnesse: for thou wilt saue me that am vnworthy, according to thy great mercie: therefore I will praise thee for euer all the dayes of my life. For all the powers of the heauens praise thee, and thine is the glory for euer and euer. Amen.

A prayer conteining the duetie of euery true Christian.

MOst mighty GOD mercifull and louing Father, I wretched sinner come vnto thee in the Name of thy dearely beloued Sonne Iesus Christ my onely Sauiour and Redeemer: and I most humble beseech thee for his sake to be mercifull vnto mee, and to cast all my sins out of thy sight and remembrance through the merits of his bloody death and passion. Powre vpon me (O Lord) thy holy Spirit of wisedome and grace: gouerne and leade me by thy holy word, that it may be a lanterne vnto my feete, and a light vnto my steps. Shew thy mercy vpon me, and so lighten the naturall blindnes and darkenesse of my heart through thy grace, that I may daily be renewed by the same spirit and grace: By the which (O Lord) purge the grossenesse of my hearing, vnderstanding, that I may profitably read, heare, and vnderstand thy word and heauenly will, beleeue, and practise the same in my life

and

and conuerſation, and euermore hold faſt that bleſſed hope of euerlaſting life.

Mortifie and kill all vice in me, that my life may expreſſe my faith in thee: mercifully heare the humble ſuite of thy ſeruant, and grant me thy peace all my dayes: Graciouſly pardon mine infirmities, and defend mee in all dangers of body, goods and name: but moſt chiefly my ſoule againſt all aſſaults, temptations, acculations, ſubtil baites, and ſleights of that old enemie of mankind. Satan that roaring Lion, euer ſeeking whom he may deuoure.

And here (O Lord) I proſtrate with moſt humble minde craue of thy Diuine Maieſtie, to be mercifull vnto the vniuerſall Church of thy Sonne Chriſt: and ſpecially according to my bounden duety, beſeech thee for his ſake to bleſſe, ſaue, and defend the principall member thereof, thy ſeruant our moſt deare and Soueraigne Lord King James, increaſe in his Royall heart true faith, godly zeale, and loue of the ſame: And grant him victory ouer all his enemies, a long, proſperous and honourable life vpon earth, a bleſſed end, and life euerlaſting.

Moreouer, O Lord, grant vnto his Maieſties moſt honourable Counſailours, and euery other member of this thy Church of England, that they and wee in our ſeuerall callings, may truely, and godly ſerue thee: Plant in our hearts true feare and honour of thy Name, obedience to our Prince, and loue to our neighbours: Increaſe in vs true faith and Religion: Repleniſh our mindes with all goodneſſe, and of thy great mercie keepe vs in the ſame, till the end of our liues: Giue vnto vs a godly zeale in prayer, true humilitie in proſperitie, perfect patience in aduerſitie, and continuall ioy in the holy Ghoſt.

And laſtly I commend vnto thy fatherly protection, al that thou haſt giuen me, as wife, children and ſeruants: Aide me, O Lord, that I may gouerne, nouriſh, and bring them vp in thy feare and ſeruice. And forasmuch as in this world I muſt alwayes be at warre and ſtrife, not with one ſort of enemies, but with an infinite number, not onely with fleſh and blood,

but

but with the deuil which is the prince of darkenesse, and with wicked men executors of his most damnable will: Grant me therefore thy grace, that being armed with thy defence, I may stand in the battell with an inuincible constancie against all corruption which I am compassed with on euery side, vntill such time as I hauing ended the combate, which during this life I must sustaine, in the end I may attaine to the heauenly rest, which is prepared for me and all thine Elect, through Christ our Lord and onely Sauiour. Amen.

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